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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Of the 432 patients who were treated at the New York Pasteur Institute last year, 167 had been bitten by animals known to be rabid. These received the hypodermic injections, and in only two of these cases did the treatment fail. The other cases received only such slight attention as seemed to be necessary. Over half the patients came from New York State. New Jersey sent 18, West Virginia 15, and Pennsylvania and Delaware 13 each. Canada and the West Indies were also represented. The wonderful success of the treatment is demonstrated by the above statistics.

The movement in favor of good roads will be greatly aided if the national highway commission, contemplated in a bill now pending in Congress, is created. It is proposed that this commission consist of the Chief of the Engineers in the Army, the Director of the Geological Survey, and the Chief of Road Inquiry of the Agriculture Department. It is not intended that the Government shall undertake road construction except on the public domain, but it may recommend proper road material, furnish instruction on road-making at agricultural colleges and experimental stations, and in various other ways stimulate reform the country over on the subject of improved highways. The bill asks only an unexpended balance of \$10,000 for the expenses of the commission.

Of the seven largest cities in the world, Chicago, according to investigations recently made by Mr. E. L. Corthell, the engineer of the Tehuantepec Railroad in Mexico, far outstrips all others in growth of population, its rate being 106 per cent.; Berlin comes next, increasing at the rate of 37 per cent.; next in order are Greater New York, 33 per cent.; Philadelphia, 25 per cent.; Greater London, 18 per cent.; St. Petersburg, 15 per cent.; and Paris, 10 per cent. Mr. Corthell estimates that in 1920, assuming the present rates of growth to continue, London would still lead, with a population of 8,516,256; Chicago would stand next, numbering 8,308,000; New York would have over 6,000,000; Berlin, nearly 3,500,000; Paris, over 3,225,000; Philadelphia, over 2,000,000; and St. Petersburg, over 1,500,000.

Italians are flocking to our shores by the thousands. It was reported last week that 15,000 were about to leave Naples for New York. Over 20,000 arrived in March and over 11,000 in February. The present month will probably surpass all previous monthly records in the volume of Italian emigration to this country. To the war in Abyssinia a good deal of this expatriation is attributed. The dread of being conscripted for army service operates to drive Italians to a land where they will be free to work and not forced to fight. But the hard conditions of life at home also make emigration almost a necessity. The daily wage for the average workman or peasant is the merest pittance, and yet, it has been stated, the taxes of an ordinary Italian family now amount to \$100 yearly—more than the bread-winner can earn with all his toil.

The indebtedness of the Pacific Railroads to the Government is in a fair way of being adjusted. A joint committee of Congress has agreed to a bill which provides for re-

funding the debt of both the Union and Central Pacific roads at 2 per cent. interest, the debt of the latter road being guaranteed by the Southern Pacific Company, and the Government's lien to be extended over both roads and their terminals. The rate of retirement of the bonds is to be \$385,000 yearly for the first ten years, \$550,000 yearly for the second ten, \$750,000 yearly for the third period of ten years, \$1,000,000 for the fourth, with corresponding increase in each decade, till all are retired—between seventy and eighty years hence. Should the companies fail to pay either principal or interest for a period of six months after either is due, the Government is permitted to foreclose.

The appropriations committee of the House has decided to ask for \$5,842,337 for harbor and coast defence the coming year, and for authority to make contracts involving an expenditure of a sum nearly as large in addition. The two principal items specified in the bills are "guns and mortar batteries" and "armament of fortifications," for each of which over \$5,000,000 is provided. Less than half the amount in either case can be judiciously expended in the next fiscal year; and only this fraction is asked for. During the past eight years the average annual appropriation for fortifications has been nearly \$3,000,000. The committee believes that the country will approve the expenditure of a sum nearly double this average towards defending with suitable appliances our exposed seaboard cities.

If the report be true that old Tai-Won-Kun, the father of the King of Korea, was among the victims in a recent outbreak, the Hermit Kingdom is rid of the chief foe to its progress in civilization and of a monster who has reddened its soil with more blood than can be laid to the charge of any modern Korean. Thousands of murders and wholesale decapitations were attributed to the instigation of this crafty old man, who was the head of the Reactionary party and the implacable enemy to all foreigners and friends of foreigners. The assassination of the late Queen, who exercised a strong influence over her weak husband and was an earnest promoter of reforms, was accomplished by a party led by Tai-Won-Kun. The insurgent force that now threatens Seoul is composed of his adherents. If he has, indeed, come to a bloody end, retribution in his case was just and fitting.

At a conference of representative colored men held in Washington last week it was decided to plant a colony composed of thrifty and trustworthy members of the race in Arizona, near Phoenix, the capital. Life in the South in certain localities is becoming intolerable to the Negroes. In Louisiana what is practically a race war has been started by the renewed determination of white men to keep the blacks from the polls. In many districts the "Regulators," as they are called, or "White Leaguers," have so intimidated the colored plantation hands that they have betaken themselves to the carebrakes. There were bitter complaints at the conference at Washington of the disabilities and outrages to which colored men in the South are subjected. Their political and social status would certainly be improved by migration, and the plan of distributing them by colonies in different Western States is, to say the least, hopeful.

Some idea of the astonishing mineral resources of this country may be gained from the statistics, recently made up, of the year 1895. The total output, mineral and metal, reached the enormous aggregate value of \$628,889,505—an increase over the preceding year of 15½ per cent. In the production of pig iron the United States leads the world, the amount produced last year amounting to 9,446,308 long tons. In gold, too, this country holds front rank, its auriferous product for 1895 having a total value

of \$46,830,200. Our coal production increased last year more than twenty-five million tons over that of 1894, putting us very close to Great Britain in that important industry. And yet no one fears that these valuable ores and mineral products hidden below the surface will be exhausted; the truth is, scarcely a beginning has been made in their discovery and development.

It is to the credit of the Greek competitors in the revived Olympian games that whereas Americans have disputed successfully with them many honors in feats of agility, such as sprinting, hurdling, jumping, putting the shot, etc., they distanced all rivals in the famous twenty-six-mile run from Marathon, three of them coming out ahead, and thus redeeming the Hellenic reputation in the most important of physical tests—that of endurance.

The readiness and skill with which certain unscrupulous newspaper correspondents will invent "news" when there is a dearth of the real article, were illustrated by two "fakes" last week—one, that the Sultan was about to expel all missionaries from Armenia; the other that President Cleveland had sent a note to Spain proposing mediation for the settlement of the difficulties in Cuba. Both turned out to be pure fabrications, and yet they were so plausible that reputable news-sheets gave them currency. Such dishonest methods cannot but breed popular distrust of much that is published as news.

The Pennsylvania Railroad officials celebrated last Saturday the fiftieth anniversary of the incorporation of the Company. With net earnings of nearly \$40,000,000 last year, despite hard times, and with remarkable prosperity throughout the whole system of 3,882 miles operated, there was certainly reason for congratulation. During the half-century of its lifetime the Pennsylvania Road has had but five presidents, and three of these held office for forty-four years. One of the three, the present head, Mr. George B. Roberts, has been in the Company's employment since 1862. He succeeded Col. Thomas A. Scott in the presidency in 1880. The employees of the road number 107,690. That the chief business of the road is freight-carrying is evident from the statistics of rolling-stock, which give the number of freight cars at 134,351 against only 3,494 passenger cars.

Hong Kong is again visited by "the plague," or "Black Death," the pestilence which has from time to time since the Middle Ages devastated Europe and Asia. Its advent this time was similar to that of four or five years ago at the same place—rats and vermin were first attacked, driven to the surface of the soil, and succumbed after extraordinary gyrations. Dogs, cats, and smaller animals were the next victims, then cattle, and finally the human species. The mortality of the present epidemic is said to be 95 per cent. The disease is so rapid, and decomposition after it has run its course is so speedy, that scientific investigation of its causes has made but little progress. It disappeared from Hong Kong after its last visitation as suddenly as it came, after the Governor had exiled most of the Chinamen and burned the most filthy of their houses. Similar heroic measures may abbreviate the present scourge.

Kassala Still Held.

The report of its evacuation by the Italians proved to be untrue. It is highly important for the success of the Anglo-Egyptian expedition that this important stronghold, half way, latitudinally, between Khartoum and Massowah, should not be surrendered to the Dervishes. The Italians captured it from them two years ago. It is the centre of trade from the south, is well supplied with water, is located on the river Mareb, an affluent of the Atbara which

flows into the Nile, and strategically commands the whole district—some six hundred miles wide—between the Nile and the Red Sea. If the Dervishes should re-take it, they could menace Suakin, the base of operations on the Red Sea for any military movement against the Soudan. Italy, of course, needs to withdraw all her outlying forces and concentrate them in the vicinity of Massowah; but to give up Kassala, so long as she can hold it, would be a distinctly unfriendly act to England whose co-operation she sought.

Leniency towards Crime.

In a recent address President Andrew D. White reviewed the statistics of homicidal crime in this country, and of the acquittal, escape, or pardon of those guilty of it, in such a way as to startle his hearers. Forty thousand murders have been committed in the last six years in this country, he is reported to have said; and only 7,351 murderers are in prison. There were 3,567 homicides reported in this country in 1889; in 1895 the number went up to 10,500; yet only one in forty-five of those convicted of this crime were executed in 1889, and only one in seventy-four of those in 1895. The abuse of the pardoning power by State governors, and "the maudlin sentiment in the community at large, miscolored mercy, but really most fearful cruelty," together with the perversion of legal methods, are largely accountable for the non-punishment or inadequate punishment of this most serious of crimes. Ten thousand lives will be taken by violence the coming year, the lecturer predicted, two-thirds of which would be spared if would-be murderers had not learned that the risk of atoning for their crime was one which they could afford to run. Crime will continue to increase so long as the children are educated in it by "dime novels, sensational newspapers, posters and melodrama," and so long as old and young are herded together in prison. It will decrease when it is sharply, surely and speedily punished, when journalism becomes cleaner, when vicious books and pamphlets are stamped out, and when moral instruction is introduced into schools.

Argentina and Chile at Odds.

The old boundary dispute which began over fifty years ago, and which was compromised in 1881 by the U. S. ministers then residing in the two countries, has become again acute, and threatens to involve the two republics in a war in which other South American peoples may take part. Chile refuses to arbitrate the question again, and has increased her army to 16,000 men. Argentina has increased hers to 24,000 men. Both nations are building warships in Europe. Millions of dollars have been appropriated on either side. Chile has secured an alliance with Bolivia, which latter country has promised to hold Peru in check. Her troops are led by Germans, and have been brought to a high point of discipline. The trouble dates back to 1843, when Chile occupied the best harbor in the Straits of Magellan—a harbor that had previously been occupied by Sarmiento's colony (Argentine) that starved to death. The Chileans made this a penal colony, and it continued as such until 1877, when the convicts overpowered their guards and escaped to Argentina. Chile continued to claim the Straits, and war was averted in 1881 only by the friendly offices of this country. The adjustment then made was that the peaks of the Andes should constitute the dividing line between the two countries as far down as the Straits; thence the line was to run east to the crest of a hill on Cape Virgin, and then south, cutting Tierra del Fuego in halves. Both nations accepted this new boundary, but neither was fully satisfied, and the two governments have been quarreling ever since. Unless Chile consents to back down and re-submit the question, war seems to be inevitable.

Our Contributors.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

VII.

Prof. W. T. Davison, D. D.

PERHAPS the most important subject for the Christian thinkers and teachers of today is the way in which Christian thought is to

Use and Assimilate the Theory of Evolution.

The question resolves itself into two: How much of current theory upon this subject may be held to be fairly proved or rationally probable? And, how do such hypotheses, once accepted, stand related to Christian doctrines—teleology first and foremost? It is needless to say that this article is not about to deal with those great questions. If they are fairly settled in ten years' time, it will be well; twenty would perhaps be nearer the mark. But in fulfillment of the scheme of these articles, I would draw attention to attempts which are being made from time to time to forward the solution of this complex problem, dealing only with contributions which are put forward on the twofold basis of a firm belief in the Christian verities and a full and frank acceptance of the best results of modern science. That the two are perfectly compatible, I entertain no shadow of doubt; that the time is hastening in which that will clearly be seen, I no less firmly believe.

But readers of the HERALD do not desire a recitation of my creed, but information concerning other people's arguments. It may be well, therefore, to point to two publications of some importance which have appeared during the last month on this subject. Dr. Henry Calderwood, professor of moral philosophy in the University of Edinburgh, has put forth a second edition of his "Evolution and Man's Place in Nature," which is virtually a new book; while Rev. J. Morris, a former fellow of the University of Durham, has published what he calls "A New Natural Theology, Based upon the Doctrine of Evolution," dedicated to and evidently approved by Dr. Sanday of Oxford, whose name is familiar to readers of these columns. Both these writers may be trusted as at the same time loyal to the great doctrines of the Christian religion and fully acquainted with and prepared to accept all fairly established conclusions of modern science. Neither of them professes to write dogmatically or pronounce confidently upon disputed questions, but both give material help to readers anxious to find as soon as may be answers to the two great questions propounded at the beginning of this article.

Prof. Calderwood's "Evolution and Man's Place in Nature."

Professor Calderwood's starting point may be thus described: "I am satisfied that no reasonably successful account of life in the universe can be presented which does not accept the general conclusion of Darwin, along with results of more recent research, at once sustaining and modifying his theoretic positions. It is no longer doubtful that a law of evolution has had continual application in the world's history." But evolution is not used, like "the blessed word Mesopotamia," as a name to conjure with. Dr. Calderwood defines it as "the origin of advanced forms by the action of cosmic law upon the inherent energy and inherited structure of existing forms." This bars out the question of the genesis of life, reserved at one end, while everything bearing on the genesis of Mind is held in reserve at the other. Within these limits evolution is found to be a working hypothesis of great value, always provided that the fallacy of the lower producing the higher is guarded against. An environment of unspeakable importance, including the cosmic laws with all their grandeur, surrounds the germinal forms in their growth and development. The eye that is fixed with absorbing interest upon the history of species under the influence of heredity, deviations from type and natural selection, must never lose sight of, but interpret all this in harmony with, "a grander truth, recognizing a greater potentiality operating before, above and beyond the germinal forms from which new orders of life spring."

Dr. Calderwood espouses very heartily the form of evolutionary doctrine associated with the name of A. R. Wallace. He will not grant the evolution of Mind. This last word of course demands defini-

tion, the researches of Romanes and others in the sphere of animal life having made it important and necessary. Calderwood's position is to grant Animal Intelligence as proved to exist in the higher mammals, reserving as quite distinct the Rational Intelligence which is the peculiar property of man. Under the former head he distinguishes between animal intelligence observed now, including progress under human domestication, and the evidences of intelligence in the animal world without man's intervention. Having made these distinctions, Prof. Calderwood holds that there is no evidence for the evolution of animal intelligence from non-mental antecedents, and while admitting to the full the evidence for organic evolution culminating in the human form, stoutly maintains, by careful examination all along the line, that "we cannot trace a parallel unfolding of Intelligence in the world's history." It is desirable to emphasize the careful examination of details referred to, because in a previous work Dr. Calderwood announced his conclusions without fully adducing his evidence, and the present volume is a distinct challenge to scientific men on their own ground.

The chief contribution to the discussion furnished by this full examination—which can hardly even be summarized here—is the proof it claims to afford that mental activity is not a function of organic structure. The importance of this point is obvious. Calderwood shows that selective and purposive action is characteristic of organism, apart from mind. The power of selecting nutritive material, and of purposive action in respect of organic development is a function of organic structure. It is found in the lowest forms of animal life, from the amoeba onwards, and is characteristic, within limits, of plant life. The phenomena of instinct stand by themselves and speak for themselves. "Equally within the oyster and within human organism sense-organs provide for experience being gained by other and shorter methods than those of Intelligence." Organism may and does profit by individual experience, but that, says Dr. Calderwood, supplies no analogy with the action of Intelligence "in interpreting signs and in gathering lessons from the past, as to the adaptations of means to ends and in afterwards applying these for the guidance of conduct." With animal intelligence, says our author, "a new power appears in nature." Here is one break in continuity, the intelligence of the higher mammals going quite beyond the selective and purposive action common to the lowest forms, and also beyond the phenomena of instinct which appear on higher levels. This "intelligence" is in some measure like man's, but "it remains true that the intelligence of man is in its essential characteristic unlike to that of the higher mammals." The distinction in feeling between the sensibility of animal impulse and instinct on the one hand and the qualities of mind on the other, implying intelligent appreciation of qualities, pleasurable and painful emotions consequent upon judgments formed and the determination of personal action accordingly, is obvious. Calderwood's position is that there is no evidence in the history of organisms of the development of the latter from the former.

We do not presume that this is the last word upon the subject, though a strong case is made out. In connection with this line of argument it is well to bear in mind the main contentions of Huxley's "Romanes lecture on Evolution and Ethos, in which he traced out the working of an ethical process in nature, quite distinct from that cosmic process which Darwin had spent his life in tracing, and indeed in some sense antagonistic to it. It seems as if Mind and Spirit were now in a fairer way to obtain their due. Romanes himself, as was pointed out in one of these articles not long ago, was moving steadily and ever rapidly in this direction at the time of his lamented death. Calderwood's words are worth quoting and pondering: "The hesitation, the doubt, the agnosticism which came along the lines of discovery of evolution of structure, and which for a time seemed formidable, are giving way before a conviction, which is at once widening and deepening, that the grander features in nature are being explained from above and not from the level of the lower orders of life." We must combine the lessons taught by the cosmic process and its marvelous history of the evolution of structure, with the lessons taught by the mental and ethical process, differing not in degree, but in kind; yet both processes harmoniously combining towards an End greater than either.

If any readers desire a little of the mind-stretching work implied in an attempt to

conceive such a glorious End, they might do worse than get hold of

Rev. J. Morris' "New Natural Theology,"

mentioned above. Mr. Morris is a convinced and thorough-going evolutionist. He not only discards—with almost every one nowadays—the old Paleyan teleology, but he thinks that writers like Bishop Temple in his Bampton Lectures, Janet in his "Final Causes," and Flint in his "Theism," do not go far enough in their concessions to modern scientific thought. He holds that relatively to life there is a want of absolute beneficence in the dispositions of the universe which inclines the human mind to atheism. He thinks that the ordinary apologist has not sufficiently grasped this fact, and so fails to deal with the strength of his opponents' case. He attempts to turn the atheistic position by contending that the purpose of God is not fulfilled in the present order of things. The cardinal error of the argument from design is that it presumes to declare the end and purpose of God in creation, while manifestly the course of evolution is as yet unfulfilled. We never reach the right point of view while regarding nature as a product; it is only a process. Let it take its place as part of a process, implying a purpose, and a new and higher teleology appears in view, which does not conflict with science, but lifts all its results to a higher plane, and sheds on all its operations a new and transforming illumination.

That is obviously a high and wide argument. In the hands of some men it would be open to the objection that it shirks the points at issue; evading, not encountering, the contentions of the agnostic evolutionist. But Mr. Morris is no scientific novice. It is in the interests of the most thorough-paced belief in the methods and conclusions of physical science that he runs afield against such redoubtable champions of orthodox belief as were named above. He complains that apologists who profess to accept evolution cannot shake off the pre-evolutionary attitude of mind. "The eye exists undoubtedly for the purpose of sight, but this and all other adaptations of structure to function in the economy of life are, according to the teaching of evolution, not immediately suggestive of a final cause, but simply the outcome of the interaction on each other of organisms and their environment, in accordance with fixed conditions analogous to those which have led to the evolution of the sun and its attendant planets." We have to ask, not what are the facts, but what are the conditions of evolution; and, having found these, may inquire as to their character, and the testimony, if any, which they give to an Author of nature. The author traces out four great orders of phenomena—matter, life, mind and spirit—including all that we can know of the universe, and seeks to determine the law of evolution in each. He investigates (1) the root-properties of the order, (2) the circumstances under which the evolution arises and continues, and (3) the connection between these two.

Without attempting even to sketch Mr. Morris' able arguments, we may bring him into comparison with Prof. Calderwood on the subject specially handled by the latter. Mr. Morris claims to prove that the physical order is not restrictive of the activity of mind; that the social organism is not exclusively the expression of physical conditions; that there is a spiritual order, to which all these are subservient; and thus that "there is a law operating in the universe which justifies us in looking beyond present conditions to a Divine Purpose prevailing with regard to other conditions." One excellent feature of his work is his protest against what he calls physio-morphism, which may be thus explained: "If it be anthropomorphism to think God to be such as we are, and to read His operation in nature in the light of what we should do in His place, it is no less anthropomorphism—and might well be styled physio-morphism—to read the universe in the light of what appears to us to be its unvarying operations, and from this reading denying the possibility of any other agency of God." Perhaps "physio-morphism" are not confined to this side of the Atlantic.

Apology is almost due the readers of the HERALD for the introduction of such great topics in so fragmentary and imperfect a way. The alternatives are to speak of them thus or not to speak of them at all. What has been said, though it gives a poor account indeed of the work of two very able minds, may serve to show the direction in which thought is moving, and may be the means of scattering a few fruit-

ful germs of thought, destined ere long to grow to bigger trees than most of us at present are able to imagine.

Handsworth College, Birmingham, Eng.

LETTER FROM ROME.

Hon. C. C. Corbin.

[The editor is in receipt of a personal letter from Mr. Corbin containing so much of general interest that it is shared with our readers, many of whom are also strong personal friends of the writer.]

THIS finds us in Rome. As usual, I proved myself a contemptible sailor, and had Mrs. Corbin as my companion in misery, for she is the worse sailor of the two. Our trip was tediously long—thirteen days. We were delayed two days by storm, fog, wind and head seas, but landed at Genoa Friday morning, March 13, having reached the harbor late the preceding night. If you have never entered that harbor at night you have lost thus far a beautiful sight. The city, built as it is upon a series of hills, makes a magnificent sight, looking like a great amphitheatre with ten thousand lights rising tier upon tier. The city itself has but few attractions for a visitor. It is the paradise of the whip-snapper. I think that the children must be born with a whip in their hands, and at once they commence to crack it, and continue until they reach the pinnacle of their ambition, which must be the box of one of the carriages that are offered for hire, and then they crack their whip to the fullness of their hearts' content.

We reached Rome late Monday night, and have been very busy doing its sights since our arrival. Twelve years ago Mrs. Corbin and I were here, and our present visit is quite largely a review of what we then saw. There is a lack of the freshness that one possesses in a first visit, but there is a satisfaction such as a school-boy feels when he reviews lessons that he fears may have been forgotten. The old works that were of so much interest formerly are all here now, and Rome's main interest is in the old—and an old that is ever new.

I have been greatly interested in the property of our Missionary Society so lately completed. For once we have done ourselves credit. Ordinarily we allow the Catholic Church to select the most eligible locality upon which to erect its churches and schools. In this city we have learned the lesson taught by them. We have a beautiful property, located in the very best section of the city, upon one of its most important streets and directly opposite its War Department office. Upon the first floor are two chapels—one for the Italian service and the other for the English-speaking. Both are creditable to Methodism. I visited the Italian service this morning, and found a hundred or more persons present. Later I attended the English-speaking service and listened to a grand, good, hopeful and helpful discourse by Rev. Mr. Wallin, our pastor here. His text was that passage in Revelation which states that "the kingdoms of this world have become the kingdoms of our Lord"—a text that one not only needs to read, but also to have stamped upon his memory when he considers our work in a country like Italy. The initial letters that one so often sees stamped upon Roman monuments—S. P. Q. R.—as freely translated by an American, do not accurately cover our progress here—"Small Profits; Quick Returns." Our profits from a human standpoint surely are small, and our returns certainly are not quick. This whole matter of missionary work in Roman Catholic countries is, in my judgment, one worthy of very careful thought.

I met Bishop Walden a day or two since. He left Rome Thursday, and sails for America the 26th. He was looking exceedingly well after his long trip to Japan, India, China, and his missionary stations therein.

While visiting the Catacombs a day or two ago, I had by proxy the opportunity to learn how a Roman monk estimates the Methodist Church. Mrs. Corbin did not enter the Catacombs with me, but remained above ground, where she made the acquaintance of one of the monks in charge of the place. He told her that he had resided formerly in America, and, learning that she was from Massachusetts, asked her if she was familiar with the Jesuit college at Worcester. She replied, "There is no Jesuit college there, but there is a Catholic college located there." "That is because you are not a Catholic, that you say it is not a Jesuit college," he replied. "What are you," he asked, "an Episcopalian?" "No," she replied, "I am a Methodist." "Ugh! You are the worst of the whole lot!" he said, in final reply.

Tomorrow I am going through our building under the care of Dr. Clark, the head of the Theological School. (By the way, he wonderfully reminds me of Dr. Brodbeck.) I also hope to see the property and work of the Woman's Society later in the day.

NEWS FROM MARTIN'S CORNER.

Rev. H. H. Merithew.

We've took your paper, Mr. Editor,
Fer goin' on some years,
An' while we like it in the main,
Yet somehow it appears
As if we warn't took notice of
Down here to Martin's Corner,
An', sir, we're sensitive, an' can't
Put up with sech no longer.

We've read your korrespondents that
You've got nigh everywhere,
Thet tell er the religious doin's
To the places where they air,
An' tellin' er them preachers thet
Hav a monstrous queer idee
Er puttin' half their 'nitals last —
Which air foolishness to me.

I d'no as we've got doin's thet
We're proud as they was did,
F' our members is backslidin',
'Cept some thet is backslid.
It's been a growin' wuss an' wuss,
Till now you cannot see
Nary Christian to the Corners here
Except my wife and me.

But we hev got a preacher thet
We think is some. We 'low
He ain't no great on looks an' style
An' sech; but, lawdy, how
Thet feller'll preach an' kick an' tear!
They ain't no one begins
To stand long-side of him when he
Starts talkin' 'bout folks' sins.

An' he's the clerkestest feller —
I'd almost give a dollar
To hev you see him rare around
An' hev you hear him holler.
The way he'll poun' on thet air desk,
An' make things slip an' hum,
Is gorgeser than anything
This side er kingdom come.

An' what that feller doesn't know
Ain't wuth the bringin' in;
When he jes' spreads himself they ain't
No understandin' him.
He'll use the great big longest words
Ain't none can understand —
But, land! they seem real classiky,
An' soon' jes' monstrous gran'.

An' he will take the curliest text —
Jes' like ez not a word
Or two may be, an' then he'll start
An', my! you never heard
The what-all that air feller'll git
Out er thet little text;
It jes' leaves us a wond'rin' what
On arth he'll think er nex'.

It's curious, Mister Editor,
With preachin' thet's so gran'
They ain't no sinners comin' out
An' takin' er a stan'.
An' it's curlier consideruble,
But can't nohow be hid,
Thet they's backslidin' here like time,
'Cept them thet is backslid.

Friendship, Me.

CINCINNATI LETTER.

"Lasantville."

EVERY year, as if to give the devil a chance to get in his work first, the revival grows more belated. This year it has fallen quite within the pale of Lent. The Forward Movement, the big revival now in progress at Wesley Chapel, was born in the district cabinet of the Epworth League, but it has had the hearty endorsement of the Preachers' Meeting, a committee consisting of Rev. G. L. Tufts, Rev. C. W. Barnes and Rev. J. W. Magruder being appointed to co-operate with the cabinet for its success. All the Leagues of the district were first divided into twelve groups, and separate group meetings were held, preparatory to the mass meetings that opened at Wesley Chapel, March 8. Wesley Chapel flaunts the League colors, draped in red and white bunting. A choir of one hundred voices led by a pipe organ and stringed instruments and directed by Rev. D. Lee Aultman, is on the platform. Rev. Madison Swadener holds the big audiences that crowd the galleries and aisles of old Wesley with his forceful, epigrammatic sermons, while fathers in Israel go back to the days of Maffit to find a prototype for the love feasts and altar-services. Wesley, of course, will be the heaviest harvester at the close of the meetings, and the suburban Methodist who has been taking his ease in the hilltop church of heavenly rest may see how ripe the city field has been and how few the harvesters.

Pearl Street M. E. Church has been glad to accept the hospitality of Wesley Chapel, the second fire from which it has suffered in the last four years having overtaken it since the beginning of the Forward Movement. Business has made such inroads in the bottoms where the church is located that for some time it has been putting forth a herculean struggle for life. The struggle was not eased much by the fact that at the last Annual Conference Pearl Street was placed on a circuit with a river town ten miles away. The fire might be looked upon, even by some who do not believe in omens and portents, as a providential pointing to a permanent casting in of lots with Wesley Chapel, but an announcement is made that as soon as the damage

can be repaired work will be resumed at the old stand.

A remarkable revival has been in progress at the little river towns of Clevel and Addyston, where Rev. W. J. Dunham, an undergraduate of the Ohio Wesleyan University who goes back to Delaware next year, has been serving his apprenticeship. There has been a great deal of destitution among the townspeople on account of the temporary suspension of work at the foundries, brickyards and coal elevators, and while relief committees have been at work distributing aid and operating soup kitchens, the revival has grown out of the very destitution. Mr. Dunham has been preaching twice a day, and it is not uncommon to have the entire church converted to a penitent form. At Clevel there have been 180 conversions and at Addyston 130, and still the good work goes on.

The Anti-Saloon League made a desperate fight recently to secure temperance legislation for the State in the passage of the Haskell bill, a local option measure upon which all the temperance factions of the State were ready to unite. The contest was very close, but the measure was lost, and Gambrinus still rules the Ohio Senate. The League announces that its chief business for the present will be the making of coffins for the political ambitions of members that betrayed its cause, in order to be ready for their obsequies at the elections two years hence. The temperance people at Columbus think they have located the cause of the defeat, and say that it is about time to demonstrate that the Germans of Cincinnati are not all the Republican Party of Ohio.

The German Methodists of the city have been somewhat assertive of late. There has been a tendency almost from the start of the deaconess work for the German deaconesses to be gregarious. This tendency has resulted in the founding, by a colony from the Elizabeth Gamble Deaconess Home, of a German Mother House on Mt. Auburn where German deaconesses can work in the congenial atmosphere of the fatherland. The house has been furnished by the German Church and opens out with a staff of four deaconesses, with Miss Golder, a sister of Dr. Golder, of the Apologist, as house-mother. The Elizabeth Gamble Deaconess Home occupies a very magnanimous relation to its offspring. It still proposes to train its workers, and Miss Golder is one of the four deaconesses who, having served five or more consecutive years in the Home, were recently made its first life members.

The manifesto issued by the German Methodist Preachers' Meeting and sent to the preachers and members of the Methodist Episcopal Church, is the final official statement of the German position on the woman question, made with the desperate hope of keeping women out of the General Conference. The German point of view seems to be to regard woman as a fresh ship, likely to get where she can blow up our great man-of-war. Our German confreres simply state that the admission of women would be unscriptural. They make no attempt to argue the point, but regard the unanimity and solidarity of their church as final. "Here we stand," says the manifesto, "God help us. We cannot do otherwise." Its arguments, advanced at length, are briefly these: Being unscriptural, the admission of women would (1) Shock the world; (2) Divide the church; (3) Create skepticism, faith being shaken in Peter and Paul; (4) Cause secessions from the church; (5) Prevent accessions. Incidentally, the manifesto mentions how the Germans regard the "new woman," the woman's Bible, and the emancipation of the sex.

The consolidation of the two publishing houses at New York and Cincinnati would be perfectly satisfactory to the Western Concern if it were made headquarters. With its magnificent new plant, its location in the great middle West, and its yearly profits in excess of New York, it is ready to assume the additional honors and responsibilities involved in a consolidation. The proposition made at the meeting to ask the General Conference to authorize the publication in Cincinnati of a new dollar weekly to meet the wants of the poorer and less educated members of the church, and the sentiment favoring the reduction of the price of the *Advocate* to one dollar, deserves passing mention only because it shows that the heresy is still rampant that cheap commodities are in demand in the journalistic market. After everything has been said in favor of reduction, it is still a question whether the people are half so clamorous for a paper cheap either in quality or price as they are for a first-class article.

There is little doubt about Dr. Moore being returned by a large vote to the office of the *Western*, despite the fact that Indiana, not satisfied with the second place on the paper, would like to see her patronizing Conferences represented by a Hoosier editor.

Dr. Cranston is named by common rumor as the first choice for the bishopric, the book agency being looked upon as one of the surest roads to the episcopacy.

Speculation is rife as to who will fill the vacancy made by the going up of the senior agent. The most popular candidate will probably be handicapped in the race by the fact that he is a layman.

The amount of political lobbying going on

now about the Book Concern makes one sigh for a revival of the old English law that made any one pay the price of his head, by or for whom a plot was made to get the throne. A few convictions of treason against the church in attempting to usurp its high offices might prove very wholesome.

Cincinnati will be interested to see how the Forest City does the honors of the State as host of the General Conference. According to Chauncey Depew, Cleveland is a city whose fame rests upon the fact that it has never produced a great man; but let it in May break this inglorious record. Its coming convocation may be famous at its close, as the Cincinnati General Conference of 1880 was, only for the men it elected, the measures it did not pass, and for a few verbal changes in the Discipline.

THE STILL HOUR.

Something Besides.

There are Christians who say that, for religious reading, the Bible is all they want or need. Ask them to subscribe for a good religious paper, and, with a pious tone and solemn look, they will say, "The Bible is good enough for me." But if these precious innocents well understood the Spirit who inspired the Bible they would know that He wants every Christian to inform himself upon what the Bible is doing in the world and for the world, and this information comes through the religious newspaper. One cannot appreciate the Bible as he ought to, except as he reads the fulfillment of Bible prophecy and promise in current history. The religious paper is God's reporter of the outcome and harvest of Bible doctrine, promise and power. One cannot be a full-grown Christian by confining his reading to the Bible.

Ignorant Praying.

There is a great deal of it. Prayer is very important, but it is of the highest importance that we know how we should pray and what we should pray for. To the mother of James and John, who asked Jesus to grant the sons official

or prominent positions in His kingdom, He said: "Ye know not what ye ask." When we hear some Christians praying that God would wholly conform them to His image, we say to ourselves, "This is ignorant praying. Ye know not what ye ask." Such ones do not know that, in answering their prayer, God would be obliged to purge them by the fires of fierce trial, tear idols from their hearts by agonising experience, take away from them, perhaps, dear children, or wrench their property from them. We need to count the cost of some of our praying. Above all, we should pray for wisdom in all our praying.

Slight Healings.

God complained of certain prophets and priests, declaring that "they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." There is a great deal of such slight healings in these days. To cover over the wounds which sin has made with some stick, moral plaster, and then pronounce them well healed, is both a delusion and a curse. If a man have a dangerous wound in his body he wants his physician to heal it thoroughly. He would be justly indignant at his physician if he should slightly heal it and call him cured, knowing well that in a short time it would break out afresh and destroy his life. The wounded man protests against being trifled with. Of far greater importance is it that our spiritual hurts be thoroughly, deeply healed. We cannot afford to believe we are healed completely, when, as a fact, we are still mortally hurt.

Pure Religion.

The Apostle James uses this term. It suggests that there is impure religion. Too many people suppose that if a person only has religion he must be a good Christian. But one may be full of religion and at the same time be full of the devil. This may seem like a rough, contradictory saying, yet it is true. If it be rough, it is because it is a rough fact. But one cannot be full of pure religion and full of evil at the same time. And observe that such religion is not a printed one. It is an incarnate, thoughtful, serving religion. James says that it visits folks. It visits "the fatherless and widows in their affliction" — not for the purpose of compelling, not to get something from the afflicted, but to give them cheer, hope, courage, blessing. Have you this kind?

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Maine Conference.

Reported by Rev. E. O. Thayer.

THE spring session of the Itinerants' Institute was held, as usual, on Tuesday, April 7. The day was occupied with the examination of classes. The following officers were elected for the ensuing year: President, E. O. Thayer; vice-president, W. F. Berry; secretary, E. C. Strout; treasurer, A. Hamilton; managers, officers and J. A. Corey.

The annual meeting of the Conference trustees was held at 3 o'clock, and the usual business was transacted. George D. Lindsay led the reunion prayer-meeting in the evening. The large church was crowded. The testimonies, mostly given by the older brethren, were full of tender memories and triumphant faith.

WEDNESDAY.

At 9 o'clock the 73d session of the Conference was opened with devotional services conducted by W. S. Jones. The hour was filled with earnest prayers and testimonies.

The sacrament of the Lord's Supper was administered under direction of the presiding elders.

In the absence of Bishop Merrill, George R. Palmer was chosen to preside. The secretary of the previous year, Wilbur F. Berry, called the roll. He was re-elected secretary. Geo. C. Andrews as historical secretary, James Wright as statistical secretary, with D. Faulkner and C. P. Parsons.

Sylvester Hooper was chosen Conference treasurer, with Walter Canham as assistant. Standing committees, as published in ZION'S HERALD, were confirmed, with the addition of G. F. Cobb as steward.

Manley S. Hard, D. D., addressed the Conference upon the subject of Church Extension. The Maine Conference has received from the Society about half as much as it has given into the treasury.

Adjourned at noon, with benediction by John M. Woodbury.

The anniversary of the Woman's Home Missionary Society was held at 2 P. M., Mrs. C. W. Gallagher presiding. Prayer was offered by Mrs. G. R. Palmer. Miss Carrie Miller, of Lewiston, sang a solo. Mrs. Gallagher gave a brief outline of the Society's mission. The report of the corresponding secretary, Miss Alice M. Douglas, was very interesting. Mrs. G. W. Mansfield, of Worcester, Mass., gave the address, which presented a general view of the field.

At 4 o'clock Prof. H. G. Mitchell, of Boston University, gave an excellent lecture upon "Isaiah the Prophet." It was greatly enjoyed by the preachers and people.

At a meeting of the Preachers' Aid Society the following officers were elected: President, I. Luce; vice-president, E. T. Adams; secretary, W. H. Barber; treasurer, W. T. Knowlton. Eight hundred dollars were appropriated to Conference claimants.

The Church Aid Society re-elected its officers, and appropriated 20 per cent. of its receipts to North Jay and 80 per cent. to Berlin, N. H.

The evening service was devoted to Church Extension. Dr. M. S. Hard, of Philadelphia, gave a very instructive and interesting address. The male quartet of the Auburn Church furnished the music. A large audience filled the church. A prayer service for the baptism of the Holy Spirit was a very precious season, which closed the evening session.

THURSDAY.

The devotional services were led by L. H. Bean.

Bishop Merrill opened the business session at 9 o'clock. He explained his absence from Wednesday's sessions as due to the late adjournment of the New York State Conference. A draft of \$23 on the Chartered Fund, and one of \$600 on the Book Concern, were ordered.

J. B. Lapham, presiding elder of Augusta District, presented his report. Over \$5,000 have been spent on church improvements, and 664 conversions are reported.

J. A. Corey, the presiding elder, reported Lewiston District as prosperous financially and spiritually.

The report of Portland District was read by the presiding elder, Geo. E. Palmer. Revivals were general during the year, resulting in many conversions. He also reported a large number of new parsonages and improved church edifices. The Epworth Leagues were highly commended for their work.

The characters of the effective elders were all passed and their missionary and Conference claimants' collections reported.

William Wood and Wilnot P. Lord were passed in studies of the third year.

Dr. Leonard, of the Missionary Society, was

introduced and addressed the Conference upon the debt resting upon the Society.

A resolution was passed at the previous session requesting the General Missionary Committee to summon E. S. Stackpole and give him a fair hearing concerning his book, "Four-and-a-half Years in Italy." Geo. D. Lindsay asked Dr. Leonard if the Committee had taken any action upon the resolution, and he replied that they had not.

Rev. Mr. Wilson, agent of the Maine Bible Society, addressed the Conference. He stated that the agents found over 28,000 Methodist families in the State—a number much larger than of any other denomination.

John A. Ford, Dwight F. Faulkner, Frank W. Sadler, Royal A. Rich, Anderson Crain, James H. Bounds, William H. Varney, Joseph L. Hoyle, and Herbert L. Nichols were continued on trial and advanced in studies. Charles E. Jones was continued on trial in the class of the first year.

Henry A. Pearce, Charles A. Brooks, and Thomas N. Kewley were elected to elder's orders.

Hezekiah Chase, Geo. C. Andrews, Ira G. Ross, S. D. Brown, J. W. Smith, G. F. Cobb, were continued in the supernumerary relation.

Charles E. Bisbee was granted a supernumerate relation.

Israel Luce and Abel W. Pottle were made effective.

The benediction was pronounced by Dr. A. B. Leonard.

The annual meeting of the Epworth League was called to order at 1:30 P. M., by the president, Rev. A. A. Lewis. The following officers were elected: President, A. A. Lewis; vice-presidents, J. R. Clifford and Miss Carrie Miller; secretary and treasurer, Walter Canham.

The Conference trustees appropriated \$500.87 to the stewards for Conference claimants, and \$11.15 for other purposes.

The anniversary of the Missionary Society was held at 4 o'clock. Enos T. Adams presided. C. Munger led in prayer. The treasurer reported the missionary collection as \$5,107, which is eight dollars in advance of last year. Dr. Leonard inspired the audience with a magnificent portrayal of missionary work, successes and prospects.

At 4 o'clock Prof. H. G. Mitchell gave his second lecture, on the subject, "Reckonings with Higher Criticism." It was a very clear and helpful address.

The sitting and standing room in the evening was taxed to the uttermost by an audience gathered to hear Dr. Leonard speak upon "The Liquor Power and its Defences." It was a masterly address and elicited frequent applause, especially when the duty of citizens at the ballot box was emphasized. The Auburn male quartet gave one selection.

FRIDAY.

The devotional exercises were led by G. F. Cobb.

E. T. Adams and G. D. Holmes were nominated for Conference trustees.

G. W. Barber, Henry Crockett, Chas. F. Allen, D. B. Randall, O. K. Evans, Joseph Moorar, Alpha Turner, Joseph Hawks, S. M. Emerson, J. E. Budden, W. B. Bartlett, T. P. Adams, J. P. Cole, C. W. Blackman, Ira G. Sprague, Chas. Munger, H. F. A. Patterson, R. H. Kimball, Geo. Hoyt, True Whitlitt, John Collins, A. R. Sylvester, J. R. Manksterman, N. D. Center, E. K. Colby, J. M. Woodbury, and W. H. Foster were continued in supernumerate relation.

Resolutions of sympathy for C. F. Allen and family in the sad death of their son William were offered by W. S. Jones and adopted by a rising vote. Howard Clifford's relation was changed from supernumerary to effective.

Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced and spoke in the interest of the paper. All New England Methodists should rejoice over the financial condition of the Wesleyan Association. The building in Boston, which belongs to all the New England Conferences, and not to any individual or corporation, is valued at \$500,000. The indebtedness has been reduced to \$140,000. The annual rentals are \$26,000. When the debt is all paid, all the profits must be divided among the worn-out preachers and their families. During the eight years of Dr. Parkhurst's editorship, nearly \$24,000 has been so used. At the present session he handed in a check for \$404.

Prof. Rogers, of Drew Theological Seminary, was introduced and represented that school. He made a fine impression for himself and the institution.

The order of the day was taken up at 10 o'clock—the reception of fraternal delegates from other churches. Rev. Martyn Summerbell, of the Free Baptist Church, also representing the Interdenominational Commission, Rev. Mr. Wormwood, of the Free Baptist Church, and Rev. Dr. Dunn, of the Baptists, were introduced and made very interesting remarks. Bishop Merrill gave a cordial reply.

The vote on the three propositions for constitutional changes submitted by the General Conference was taken, with the following results: Proposition 1—the so-called "Hamilton amendment": "Declined to vote; two members desired their votes recorded "no," and two "yes." Proposition 2—the "Baltimore-Colorado plan": "Ayes, 69; noes, 8. Proposition 3—changing ratio of ministerial representation so as to reduce size of General Conference: Ayes, 53; noes, 6.

The apportionment of benevolences was left to the presiding elders.

John Gibson's relation was changed from effective to supernumerary.

Adjourned with the benediction by D. B. Randall.

The lay delegates assembled at 10 o'clock in the Epworth League room of the church. E. S. Crosby, of Bath, was elected president, and W. D. Hutchins, of Bowdoinham, secretary.

W. W. Merrill, of Woodford's, and Wm. H. Miles, of Lisbon, were elected delegates; and A. W. Waterhouse and E. R. Drummond reserves.

At 2 P. M. the Conference assembled for reception of lay delegates. E. T. Adams led the devotional service. Bishop Merrill was in the chair. The delegates elected to the General Conference, W. W. Merrill and Wm. H. Miles, were introduced by the lay president, E. S. Crosby, and addressed the meeting. Bishop Merrill replied in a very pleasant way, congratulating the Lay Conference upon their work, being especially gratified with the name of one of the delegates. He also referred to the large amount of work planned for the General Conference and expressed the hope that some good and no harm might be done. Moses French, a lay delegate, made a forcible speech expressing the wish that there might be some legislation requiring official members to take a church paper. John Collins followed in a characteristic speech.

At 4:15 the Memorial services were opened.

E. T. Adams presided. E. C. Strout read the Scripture selections and H. Chase offered prayer. The memoir of Jesse Stone was read by D. B. Randall; of Ernest A. Porter by G. F. Cobb; of Alvah Cook by E. T. Adams; of Mrs. Lydia A. Atkinson and Mrs. Sarah J. Andrews by D. B. Randall; and of Mrs. Emma E. Young by E. T. Adams.

Two selections were sung by the Conference quartet. Adjourned with benediction by A. W. Pottle.

The trustees elected as officers: D. B. Randall, president; G. D. Lindsay, secretary; W. S. Jones, treasurer; F. C. Rogers, auditor.

The Epworth League anniversary was held at 7:30. A. A. Lewis presided. Walter Canham read the secretary's report. Rev. H. E. Bisbee, of Newburyport, gave an illustrated lecture, which was followed by a reception in the vestry.

SATURDAY.

A prayer and praise service was held at 8:30, led by H. Chase.

Herbert L. Williams was announced as transferred from the Wisconsin Conference as a probationer, and D. E. Miller from the New Hampshire.

John B. Howard was admitted on probation, on his credentials from the New Brunswick Conference. The same action was taken in the case of William Cashmore, from the Montreal Conference.

Bishop Merrill, after examination of the candidates, addressed them and the Conference upon the importance of the questions asked.

H. L. Williams, John B. Howard, and William Cashmore were admitted into full connection and elected to deacon's orders, with the understanding that they enter the class of the third year.

Frederic A. Leitch from the Nova Scotia Conference of the Methodist Church of Canada, was admitted, on his credentials, as an elder and his orders recognized.

At 11 o'clock the election of delegates to the General Conference was taken up. The result of the first ballot was as follows: Whole number of votes cast, 57; necessary for a choice, 44. Geo. D. Lindsay and W. F. Berry were announced as elected. A second ballot was then taken for reserve delegates, and D. B. Holt and E. S. Stackpole were elected.

Vice-chancellor B. L. Beller, of the American University, Washington, addressed the Conference on the proposed work of that institution.

C. Munger introduced a resolution with reference to the inspiration of the Scriptures. Hosea Hewitt was permitted to read another upon the same subject and of the same tenor. C. Munger's resolution was adopted.

Voted to appropriate to the Itinerants' Institute two-thirds of the profits of the Minutes.

W. H. Barber presented the report on Missions, which was adopted.

C. A. Ratcliffe was permitted to withdraw, to join the Congregational Church.

J. R. Bemick's relation was changed from effective to supernumerary.

The Bishop announced a commission to formulate a plan for the distribution of Conference claimants' funds: D. B. Holt, I. Luce, G. F. Cobb, G. D. Lindsay, G. C. Andrews.

Adjourned with benediction by C. Munger.

At 2 P. M. the anniversary of the Education Society was held. Dr. C. W. Gallagher, president of Maine Wesleyan Seminary, gave the principal address. It was an eloquent plea for the "new education," which aims to develop the man for what he is in himself and is capable of becoming and doing.

The woman's Foreign Missionary meeting at 4 o'clock was addressed by Miss Mabel C. Hartford, of China.

The Woman's Home Missionary Society elected the following officers: President, Mrs. C. W. Gallagher, of Kent's Hill; corresponding secretary, Mrs. George R. Palmer, of Saco; recording secretary, Mrs. C. F. Parsons, of Hallowell; treasurer, Mrs. Israel Luce, of Portland; vice-presidents, Mrs. G. D. Lindsay, Mrs. W. F. Holmes, Miss Eliza Atkins; secretary of young people's work, Alice May Douglas, of Bath; secretary for National Training School at Washington, Mrs. E. O. Thayer.

The anniversary of the Domestic Missionary Society occurred at 7:30. Addresses were made by B. C. Wentworth, E. T. Adams, H. E. Frohock and W. S. Jones upon mission work in country districts and among the foreign populations of our cities in Maine.

SUNDAY.

A love-feast was held at the Auburn church at 9 o'clock, led by J. A. Corey. An hour and a half was filled with prayer, testimony and song. There was a subdued spirit of sadness, as well as one of hope and triumph, in view of the bitter afflictions that have come to the homes of some of the brethren, especially our beloved Dr. C. F. Allen and wife.

The Bishop preached a helpful sermon upon the topic of fellowship with God in work for souls: "Ye are workers together with God." He impressed upon preachers their privileges and responsibilities, and upon the laity, as God's hus-

bandry, the duty to be receptive of divine truth and ready to bear fruit.

The ordination of deacons and elders occurred at 2:30 P. M. The Bishop in his introductory address explained the meaning of ordination as used in our church.

Herbert L. Williams, John B. Howard and William Cashmore were ordained as deacons, and Henry A. Pearce, Charles A. Brooks and Thomas N. Kewley as elders.

At 6 o'clock A. A. Lewis led a very interesting Epworth League meeting.

At 7, Dr. Charles H. Payne, secretary of the Board of Education, preached an eloquent sermon upon the establishment of Christ's kingdom in the earth. It was a plea for the regeneration of society, as well as of the individual, by the agency of the church.

MONDAY.

The prayer-meeting at 8:30 was led by C. B. Springer.

S. D. Leach, T. B. Baker, Henry E. Dunnack, Trelawney C. Chapman, were admitted on trial.

Voted to hold the next session of Conference at Congress St. Church, Portland.

A resolution was introduced by E. O. Thayer expressing the opinion that supplies should not be counted as cash in reports by pastors of Woman's Home Missionary Society. It was carried.

The report on Methodist Literature was read by E. O. Thayer. D. B. Randall and Charles Munger spoke commendatory words of ZION'S HERALD.

D. B. Holt reported for the Conference stewards, and the money was disbursed among the claimants in open Conference.

The report on the state of the church was presented by C. W. Gallagher.

J. A. Strout was continued in the supernumerary relation on recommendation of the committee to whom his case had been referred.

H. E. Frohock presented report on Marriage and Divorce, recommending national divorce laws.

F. C. Potter read report on Church Extension. The report on Sunday-schools was given by W. F. Marshall.

J. H. Roberts read report on Education. Strong words of commendation were given for the Maine Wesleyan Seminary, Boston University, and the American University.

Charles W. Gallagher was nominated and elected as trustee for Wesleyan University.

Dr. Gallagher addressed the Conference with reference to the Maine Wesleyan Seminary.

Wilbur F. Holmes presented a resolution condemning recent action of trustees of Maine Wesleyan Seminary in electing a Portsmouth brewer as one of their number. This led to a very general discussion. After some amendments not affecting the sense, it was adopted by an almost unanimous vote.

The Conference met at 4 P. M. with devotional exercises led by E. T. Adams.

The committee on Fraternal Delegates made the following nominations, which were adopted: To the Free Baptist Yearly Meeting, the pastor of Wesley Church, Bath; to the Baptist Association, W. F. Holmes.

The report of committee on Temperance was presented by C. C. Pbelan; that on Church Aid by Israel Luce; on Freedmen's Aid by James Nixon; on Bible Society by E. C. Wentworth; on Sabbath Observance by F. C. Rogers, commending the New England Sabbath Protective League; on Benevolences by B. F. Fickett; on Epworth League by C. F. Parsons. A Hamilton presented a resolution requesting the Epworth League chapters to elect their officers the first of April.

The statistical secretary, James Wright, made his report. This showed an increase of 97 members and 296 probationers; increase in missionary collections, \$91; in education collections, \$23; decrease in other collections.

J. H. Roberts read report of Conference Missionary Society. It was voted to divide proceeds of Lambert Fund equally among the districts.

Nominations were made and accepted for church extension boards and triers of appeals.

F. W. Sadler was left without appointment to attend one of our schools.

Voted to apportion \$943, asked for the support of the Bishops, among the charges.

E. T. Adams was re-elected to serve upon the Interdenominational Commission of Maine.

Geo. D. Lindsay introduced resolutions commending action of House of Representatives in voting against appropriations to sectarian institutions.

The committee on Resolutions reported, thanking the people of Auburn and Lewiston, the Lewiston Journal, the railroads, and others who have granted favors to the Conference.

I. Luce was reappointed railroad agent.

The appointments were then read, and Conference adjourned.

The following are the appointments:—

PORTLAND DISTRICT.

GEORGE R. PALMER, Presiding Elder.

Alfred, W. S. Jones. Berwick, W. F. Merrill. Biddeford, H. L. Williams. Bowery Beach, John A. Ford. Buxton and South Standish, William Cashmore. Cornish, G. F. Millward. Eliot, E. W. Kennison. Goodwin's Mills, W. H. Bar-

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Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

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Pittsburgh.
ATLANTIC
New York.
BRADLEY
New York.
BROOKLYN
New York.
JEWETT
New York.
ULSTER
New York.
UNION
New York.
SOUTHERN
Chicago.
SHIPMAN
Chicago.
COLLIER
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LEWISTON DISTRICT.

J. A. COREY, Presiding Elder.

Andover, W. H. Varney. Auburn, E. S. Stackpole. Baldwin and Hiram, supplied by R. S. Leard. Bath — Beason St., D. E. Miller; Wesley Church, J. L. Hoyle. Berlin, N. H., F. C. Potter. Bethel, Mason and Newry, Alexander Hamilton. Bowdoinham, C. E. Springer. Bridgton and Denmark, D. B. Holt. Brunswick, W. F. Holmes. Buckfield, R. A. Rich. Chebeague, A. C. Trafton. Conway, N. H., J. H. Trask. Cumberland and Falmouth, supplied by M. B. Greenhalgh. East North Yarmouth, supplied by M. K. Mayberry. Empire and Minot, H. E. Dunnack. Fryburg and Stow, supplied by G. W. Barber. Gorham, N. H., G. I. Lowe. Harpswell and Orr's Island, C. M. Abbott. Lewiston, Hammond and Park Sts., E. T. Adame. Lisbon and Lisbon Falls, G. D. Holmes. Locke's Mills, J. H. Bounds. Long Island, W. H. Gowell. Mechanic Falls, T. P. Baker. Naples, H. A. Pease. North Conway and Bartlett, N. H., C. E. Jones. Norway and Holster's Mills, W. B. Eldridge. North Auburn and Turner, supplied by C. H. Young. Oxford and Welchville, J. B. Kiward. Ramford, supplied by W. H. Congdon. Ramford Falls, supplied by G. B. Hannaford. South Auburn, supplied by A. W. Waterhouse. South Paris, I. A. Bean. South Waterford and Sweden, supplied by Wm. Bragg. West Bath, to be supplied. West Cumberland and South Gray, W. C. Wentworth. West Durham and Pownal, A. F. Hinkley. West Paris, A. K. Bryant. Yarmouthville, Robert Lawton.

H. C. Sheldon, Professor in Boston University School of Theology; member of Brunswick quarterly conference.

AUGUSTA DISTRICT.

J. B. LAPHAM, Presiding Elder.

Augusta, C. S. Cummings. Bingham and Mayfield, supplied by Joseph Moulton. East Livermore and North Fayette, supplied by B. V. Davis. East Readfield, to be supplied. East Wilton, H. A. Clifford. Fairfield and Fairfield Centre, O. S. Pillsbury. Farmington, W. B. Dukeshire. Gardiner, E. O. Thayer. Hallowell, C. F. Parsons. Industry and Stark, supplied by A. S. Staples. Kent's Hill and Readfield Corner, H. E. Frohock. Kingfield, Salem and Eustis, to be supplied. Leeds and Greene, supplied by F. H. Billington. Livermore and Hartford, C. A. Brooks. Livermore Falls, C. A. Southard. Madison, supplied by F. C. Norcross. Monmouth, M. E. King. Mt. Vernon and Vienna, Eldridge Gerry. New Sharon, Farmington Falls and Mercer, supplied by L. I. Holway. North Anson and Emden, supplied by C. A. Laughton. North Augusta, S. E. Leach. Oakland and Sidney, Cyrus Purinton. Phillips, supplied by W. A. Nottage. Richmond, James Nixon. Skowhegan, B. C. Wentworth. Solon and South Solon, W. T. Chapman. Strong and Freeman, T. N. Kewley. Temple, to be supplied. Waterville, W. F. Berry. Wayne and North Leeds, D. R. Ford. Weld, to be supplied. Wilton and North Jay, B. F. Fickett. Winthrop, S. Hooper.

C. W. Gallagher, President of Maine Wesleyan Seminary and Female College; member of Kent's Hill and Readfield quarterly conference.

Vermont Conference.

Reported by Rev. J. Edward Farrow.

THE 52d session of the above Conference was opened in Hedding Church, in the progressive city of Barre, April 6. Monday evening and Tuesday were devoted to the examination of candidates in the various courses of study.

TUESDAY.

At 3.15 P. M. the Woman's Home Missionary Society held its anniversary in the Baptist Church. Mrs. A. H. Webb, of Montpelier, spoke in regard to publications and the Epworth Reading Circle. Mrs. H. M. Barnham dealt with the beneficiaries—Jesse Lee Home, Alaska, and Stickney Home, Washington.

The Epworth League anniversary was held in the large, beautiful church on Tuesday evening. Rev. L. P. Tucker, Conference president, was in charge of the meeting. He was assisted by Rev. L. P. Chase.

A telegram was read from Dr. Schell, announcing his illness and inability to be present. Fortunately Dr. C. H. Payne, of the Education Society, arrived in time to supply the vacancy. He soon captured the vast audience with a very eloquent, racy and inspiring speech which was cheered again and again, even in what the speaker described as undemonstrative New England. The meeting closed with the singing of the doxology and the benediction.

WEDNESDAY.

The Conference deliberations opened at 9 o'clock. The morning was beautifully clear and bright, and the city had already a large number of visitors.

Bishop Fowler announced the usual hymn for such occasions, "And are we yet alive?" etc., which was followed by the administration of the Lord's Supper.

Mayor Gordon then welcomed the Bishop and Conference to Barre in a speech of much beauty

and eloquence, and Bishop Fowler responded for the Conference in a felicitous manner.

W. R. Davenport, secretary of the last Conference, called the roll. He was re-elected secretary, and selected L. P. Tucker and W. M. Newton as his assistants.

A. J. Hough was re-elected treasurer, and he chose for his assistants J. W. Naramore and A. E. Atwater.

H. G. McGlaudin was elected statistical secretary, and selected to assist him W. C. Johnson and Andrew Gillies.

W. N. Roberts was re-elected railroad secretary.

The standing committees were read and confirmed.

H. A. Spencer, financial agent of the Seminary, made a motion that brethren be permitted to enclose their contributions to the Seminary in their Conference reports, under the head of "other educational objects."

Presiding Elder L. O. Sherburne reported the work on St. Albans District. The effective elders passed in character and reported their collections.

Presiding Elder Joseph Hamilton, of St. Johnsbury District, presented his report, and the effective elders were passed in character.

J. S. Tupper, appointed last year to Newbury, was announced as withdrawn from the Methodist Episcopal Church and the Conference.

The names of the elders on Montpelier District were called, passed in character, and reported their collections. F. H. Roberts was announced as transferred to North Minnesota Conference.

Dr. Burt, of Italy, was introduced.

Dr. C. H. Payne was introduced to the Conference and represented the interests of the Education Society.

Dr. Rogers, of Drew Theological School, was introduced and delivered a brief address.

At 2 P. M. the statistical session was held under the presidency of H. A. Spencer, assisted by H. W. Worthen.

At 2.45 the semi-centennial sermon was delivered by Rev. Alanson L. Cooper, D. D., J. A. Sherburne, P. N. Granger and H. Webster assisted in the service. Dr. Cooper preached from the text found in St. Luke 4: 18, 19. He preceded his discourse with some very interesting information and reminiscences.

At 3.15 P. M. a meeting was held at the Baptist Church in the interest of the Woman's Foreign Missionary Society. An excellent address was delivered by Mrs. H. F. Forrest on "Problems of District Work."

At 7.30 P. M. the anniversary of the Missionary Society was held. The people were disappointed by the unavoidable absence, in consequence of illness, of Chas. McCabe, but his place was well supplied by Rev. Dr. Burt, who delivered a grand and stirring address on the work with which he has been long connected in Italy.

THURSDAY.

Another bright, sunshiny morning ushered in the second day of Conference.

After the morning prayer-meeting, led by P. N. Granger, the Conference was called to order at 9 o'clock.

The minutes of the preceding day were read and confirmed. Took up the 5th Question: "Who have been continued on trial?" B. F. Rowland, W. R. Joseph, F. K. Graves, Guy Lawton, Geo. C. Macdonald, A. Gillies, R. F. Lowe, and W. P. Stanley passed in character and in their studies, and were advanced to the class of the second year. Geo. H. Elson, J. C. Williamson, S. P. Fairbanks, E. W. Sharp, A. E. Esterbrook, and J. T. M. Stephens were continued in the studies of the first year.

Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced, and represented the paper and the Wesleyan Association, presenting the Conference a check for \$211 for the superannuated preachers.

The class for admission was called, and the following brethren were addressed by the Bishop: Seymour H. Smith, W. M. Newton, A. E. Atwater, J. L. Wesley, S. G. Lewis, W. H. White, J. H. Wills, and W. J. McNeill. The address of the Bishop was fully two hours in length, but held the closest attention of the large congregation.

A special session, under the presidency of H. A. Spencer, was held at 2 P. M., to receive addresses of supernumerary delegates. Rev. L. H. Elliott, agent of the Vermont Bible Society, was introduced and spoke in the interests of the Society he represents. Miss Mary E. Lann, superintendent of the New England Deaconess Home, Boston, spoke on behalf of that movement, urging the need of the prayers and sympathies of the friends for the work in which they were engaged. Rev. H. W. Lyster sent greetings from the Freewill Baptist Convention. Rev. C. P. Abbey presented the fraternal greetings of the Baptist State Convention. Rev. A. A. Smith addressed the Conference on behalf of the Congregationalists of Vermont. A fitting response to these greetings was made by the chairman.

At 3.30 P. M. occurred the anniversary of the Education Society. Dr. Payne having been obliged to leave, Dr. E. M. Smith, of the Seminary, and Dr. C. S. Nutter, pastor of the church at St. Albans, made good speeches on the general subject of education.

At 7.30 P. M. the anniversary of the Church Extension Society was held. The singing was led by Dr. Hard and a male quartet improvised from the ranks of the members of the Conference. Rev. M. S. Hard, D. D., assistant secretary of the Society, delivered a telling address to a very large audience.

FRIDAY.

The morning devotions were conducted by H. A. Spencer.

Conference business began at 9 o'clock.

The class of young men to be received into full connection was called, and Seymour H. Smith, W. M. Newton, A. E. Atwater, Wm. H. White and S. G. Lewis were so admitted, and S. G. Lewis was elected to deacon's orders.

The name of Jas. H. Wills was withdrawn by his presiding elder from the list of applicants for deacon's orders by the permission of the Conference.

W. J. McNeill was continued on trial, with the privilege of being advanced to the studies of the third year.

J. L. Wesley was discontinued, with the understanding that the presiding elder should be permitted to use him as a supply.

At this point L. L. Beaman, presiding elder of Montpelier District, reported the work on that district.

Took up the 10th Question, and Geo. S. Rogers and Milo S. Eddy were elected traveling elders.

Chas. M. Stebbins was continued in studies of the fourth year.

The 8th Question was taken up, and J. A. Dixon, Marcus B. Paroungian, J. W. Naramore, W. H. Atkinson and Geo. H. Wright were ad-

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vanced to the studies of the fourth year. J. W. Naramore was also passed in studies of the fourth year and was ordered a certificate to that effect.

Dr. Hard was introduced, and addressed the Conference on behalf of the work of the Church Extension Society.

Took up the 23d Question: "Who are the superannuated preachers?" W. C. Robinson, W. R. Puffer, A. M. Wheeler, Peter Merrill, W. J. Kidder, W. H. Hyde, Dennis Wells, Alonzo Hitchcock, W. D. Malcom, W. H. Wight, were continued in the same relation.

Rev. Dr. Beller was introduced, and delivered a most excellent address on the proposed American University at Washington.

The ballot for delegates to the General Conference resulted in the election of J. O. Sherburne and A. J. Hough. W. S. Smithers and L. O. Sherburne were elected alternates.

A check for \$25 was received from Rev. I. McAnn, and it was voted to appropriate one-half to the Preachers' Aid fund, and the other to needy missions within the bounds of the Conference.

The 4th Question was taken up, and the following were received on trial: Geo. W. Burke, E. L. M. Barnes, Chas. O. Jenkins, J. E. Badger, L. N. Moody, R. N. French, O. E. Aiken, H. J. Gale, B. C. Johnson, W. M. Morrow, M. H. Smith, C. W. Robinson.

The following memorial to the General Conference was adopted:

"The Vermont Annual Conference respectfully requests the General Conference of the Methodist Episcopal Church which meets in Cleveland, O., next month to so change ¶270 and 293 of the Discipline of 1892 relating to the election of stewards and trustees respectively, that instead of the present method of electing said officers by the quarterly conference on the nomination of the pastor or presiding elder, said officers shall be elected by the members of the church who are twenty-one years of age and over, at a meeting called for that purpose in connection with the fourth quarterly conference of each year.

"Also to change ¶273 and 296 of the same Discipline relating to the amenability of stewards and trustees to the quarterly conference so that they shall be amenable to the body that elects them."

Rev. Dr. H. S. Rowe, of Burlington, and Rev. Dr. Thos. Rogers, of Vergennes, were introduced to the Conference.

The lay electoral conference met at 10.30 A. M. in the Baptist Church. Hon. F. P. Ball, of Belknap Falls, was elected chairman, and Geo. Beaman, of St. Albans, secretary.

Lieut.-Gov. Z. M. Mansur and Hon. M. P. Perley were unanimously elected lay delegates to the General Conference, and H. N. Turner and Hon. Geo. O. Blake were elected alternates.

A memorial to the General Conference similar to that adopted by the Annual Conference recorded above, was adopted.

At 2 P. M. the Lay Electoral Conference met, on invitation, with the Annual Conference in the Methodist church. Addresses were delivered by each of the lay and ministerial delegates. The Bishop, in responding, congratulated the Conference on their representatives to the General Conference.

The anniversary of the Woman's Foreign Missionary Society was held at 3 P. M., under the presidency of Mrs. Phoebe Stone Beaman, Conference corresponding secretary. Miss Louise Manning Hodgkins, editor of the Woman's Missionary Friend, delivered a very thoughtful and practical address.

Arrangements had been made by the popular pastor of the church, Rev. W. R. Davenport, for Bishop Fowler's great lecture on "Abraham Lincoln" to be given in the evening, the proceeds of which were to be devoted towards the purchase of a pipe organ for the elegant and commodious church in which the Conference sessions were being held. Ex-Governor Dillingham presided. The lecture held the closest attention of the large audience, which crowded the Opera House, for nearly two hours and a half. Repeated bursts of applause greeted the speaker from the beginning of the lecture to the close.

SATURDAY.

S. Donaldson conducted the prayer service. After reading the minutes of Friday's session, the question of election to local deacon's orders was taken up, and J. H. Wills, recommended by St. Albans District, W. M. Morrow and W. J. McNeill, recommended by St. Johnsbury District, were elected.

Took up the 22d Question: "Who are the supernumerary preachers?" The following brethren were continued in the same relation: N. W. Wilder, H. E. Howard, W. H. Dean, A. H. Honsinger, E. B. Morse, C. P. Flanders, Isaac McAnn, S. B. Gurrier, W. S. Jenne, Church Taber, W. A. Bryant, H. A. Bushnell, A. B. Truax, G. B. Hyde, Harvey Webster, H. F. Reynolds and T. Trevillian.

The relations of the following brethren were changed: John Thurston and G. L. Story from supernumerary to effective; J. A. Sherburne from effective to supernumerary; G. L. Wells was granted a superannuated relation; F. D. Goodrich was granted a location at his own request; R. C. T. McKenzie was left without appointment to attend one of our schools.

J. J. Munroe and C. J. Richardson presented credentials from the Congregational Church, and their orders were recognized.

The report of Conference stewards showed: Receipts from Conference collections, \$1,134; Book Concern, \$551; Chartered Fund, \$21; Wesleyan Association, \$211; Preachers' Aid, \$409;

(Continued on Page 13.)

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The Family.

THE FINGO MAID.

Mary Elizabeth Cloud.

[On an incident relating to the Christian Fingoes, as told to Rev. Dr. Alexander Macleod by a lady who had spent much time in South Africa.]

Joyously the sunbeams flocked the Orange River,
Filling o'er the palm trees, the hill and wooded glade,
And o'er the Sabbath morning breathed a holy stillness,
Where beside her hut door sat the dusky maid.

Hark! What strains were those that, floating down the soft air,
Caused her heart to hush as in a wondrous spell?

"Sarah, come to Jesus! Come to Jesus, Sarah!"
Came the clear, sweet voices of the Mission hall.

Could those notes indeed be calling her, her own name?
Quickly rose the maiden as her pulses leaped and fell.

"Sarah, come to Jesus! Come to Jesus, Sarah!"
Came again the rhythm of the chapel bell.

So the maiden came, and in the Mission chapel

They told her of the One who loved her tenderly,
Who left His own bright mansions, the bosom of His Father,
To pour those richest blood-drops on the rugged tree.

Broken was her young heart, and now the One all lovely,
With those streams of crimson, washed her sins away.

Whiter than the blossoms of the waving wild broom
Was the maiden's heart upon this blessed Sabbath day.

Brighter than the sunbeams on the Orange River,
The floods of light that o'er her darkened spirit fell;

She had come to Jesus; now ever told the maiden,
To others in the darkness, the message of the bell.

Front Royal, Va.

Thoughts for the Thoughtful.

On sheltered banks, beneath the dripping eaves,
Spring's earliest nurslings spread their glowing leaves.

Bright with the hues from wider pictures won,
White, azure, golden—drift, or sky, or sun—
The snowdrop, bearing on her patient breast
The frozen trophy torn from winter's crest;
The violet, gazing on the arch of blue
Till her own iris wears its deepened hue;
The spendthrift crocus, bursting through the mold
Naked and shivering with his cup of gold.

— Oliver Wendell Holmes.

The *Benedicite* is learned only in the fiery furnace: blessed is he who has learned it.—
Lyman Abbott, D. D.

Talk of hair-cloth shirts, and scourgings,
and sleeping on ashes, as means of saintship!
There is no need of them in our country.
Let a woman once look at her domestic trials as her hair-cloth, her ashes,
her scourges, accept them, rejoice in them,
smile and be silent, patient, and loving
under them, and the convent can teach her
no more; she is a victorious saint.—
Harriet Beecher Stowe.

Soul of our souls, with boundless cheer
Forever near,
Our being's breath and atmosphere,
The world seems bleak
Only when shelter in dear self we seek;
The joy of life is, man to Thee may speak!

Nor nursing each our own distress
To Thee we press;
Prayer's overflow drowns selfishness:
Soul within soul,
One voice to Thee our linked petitions roll;
Healer of the world's hurt, O make us whole!

— Lucy Larcom.

Kable has a hymn in which he intimates that the "trivial round" and the "common task" of life will furnish all one may reasonably desire in the way of opportunity for self-denial and advancing in nearness to the Father. This never seemed to me to be quite true. But it is true that the "trivial round" and the "common task" may be illuminated, and ought to be, with the thought that God can be served in them, and that these small activities can be made a means of grace to the soul. Such a thought sanctifies the "round" and the "task," and they are no longer "trivial" and "common." — Rev. F. A. Noble, D. D.

Jesus has died, and has shown us that it is the gateway into another life, more fair and blessed than this—a life in which human words are understood, and human faces smile, and human affections linger still. The forty days of His resurrection life have solved many of the problems, and illumined most of the mystery. To die is to go at once to be with Him. No chasm, no interval, no weary delay in purgatory.

Absent from the body, present with the Lord. One moment here in conditions of mortality; the next beyond the stars.—
Rev. F. B. Meyer.

Man in his construction is like a cathedral church. Every point in such a church rises upward, and teaches us a lesson as it rises. The foundation, of course, must be put on earthly rock; but step by step every line of the plan struggles up and away from that rock. The tower grows slenderer as it goes into the serener air; the steeple surmounts that, till it is ready to be lost in a spire; so likewise the spire soars on aloft into sweet sunshine until it is crowned by the figure of a tall angel in white; and the angel keeps looking upward, and even his hand is extended, and the slender index-finger points heavenward, heavenward, still. Thus one nature of man rises upon another upward and Godward and eternitward. His physical nature alone rests upon the earth-rock. Above the physical is the mental, seeking if perchance it may find out God; above the mental is the moral, with the index-finger pointing to God; above the moral is the spiritual, and that perpetually reaches aloft after God, the ever-living God. For the satisfaction and completion of the upper nature of man eternity is necessary.—
David Gregg, D. D.

It is strange how many towns there are on the Jericho road. It seems to girdle the globe. So many have been beaten, wounded and robbed, so many indifferent to the sufferings of life, that one questions where the Jericho road is not. Its paths have been macadamized into beautiful streets and avenues; but underneath fine pavements it still remains. Cellars have been dug right over it; elegant mansions reared upon lasting foundations; richest rugs have been laid upon floors of exquisite finish; golden mirrors reflect the sumptuous furnishings of tapestries and silks. The sufferers may recline upon elegant couches, but the Jericho road is there nevertheless. Silken pillows cannot soothe the wounded any more than can the rough stones of the highway itself.

Builders of warehouses have blindly dug deep foundations without seeing how straight the same road runs beneath them. Counting-rooms have been finished in richest woods; huge safes have been rolled into their places; vaults for greater safety have been cemented into security just where the Jericho road has its bounds. The merchant in luxurious office, counting and sorting bonds of millions, may be only the sufferer of the Jericho road transferred from the outside into the room—a sufferer all the while. Wherever there is a sufferer there runs, close beneath, the Jericho road that Christ pictured for all coming centuries to behold.—
D. O. Mears, D. D.

HOME LIFE IN GERMANY.

IN THREE PAPERS.

III.

Marion B. Knight.

WOULD you like to go to the market with me today? It is a very proper thing to do, for it is an essential part of the German housekeeper's life. The system of ordering from the house, with its advantages and disadvantages, is not in vogue in the thrifty Fatherland. Among the wealthier people the marketing is entrusted to the servants, but we shall meet many a woman whose husband has a long title added to his name, in the market-house accompanied by her maid.

The maids, bareheaded, rosy-cheeked and modest-mannered, are the delivery wagons of the German housekeepers, cheerfully carrying a big basket of meat and vegetables on the left arm while the right hand grasps a net full of potatoes or fish. They will trudge along indifferent alike to sun or shower for a mile or more, nor once think of leaving "without notice" as revenge for an unusually large burden.

Market-houses are stationed at convenient places in the large cities, and there are, also, open spaces where twice a week an open-air market is held.

We will choose the "Magdeburg Market." It is wonderfully interesting to walk up and down the long aisles, paved with marble and scrupulously neat, in the early morning.

Here is a stall where mutton and lamb are sold—and nothing else. You may have any part you choose, not excepting the head and lungs. Next is a beef stall, and here the woman in attendance will serve you to a steak, a roast, heart, liver or lights! Her strong right arm brings down the cleaver with a blow which startles you. You have not yet become quite accustomed to the butchers.

There is a fascination about the fish stall, where many fish are kept alive in running water, till we see the fish-woman pull up a wriggling eel in her hands and proceed to dress it for a customer. Then we move on to the poultry stall. Game and chickens in abundance, but geese everywhere; for the goose is to the German palate even more than the turkey to ours. Not a bit of the

precious bird is allowed to go to waste—even the goose fat being deemed a delicacy by the peasants and is used in place of butter.

But the vegetables look so fresh and tempting—the fine cauliflower, cabbage of several varieties, little potatoes (for large potatoes are considered too coarse eating in Germany), the tiny carrots delicious indeed, and still more and more, for German gardeners understand their business.

Each saleswoman has her little stall about three or four feet broad. Her name or her husband's is above the stall, and here from early morning till closing time she stands and vends her wares, knitting between her sales. And here, if I may digress, is where the American woman assuming public work has failed. Had she only taken her knitting work along and filled in the pauses between her official doings with that eminently feminine pursuit, the click of the needles would doubtless have protected her from the scornful epithets which have been her portion.

The flower booths are placed in the centre of the building. Here for a groschen you may buy a respectable cluster of flowers, and for a dime a handful which at home would cost you a half-dollar. Potted plants and cut flowers, cultivated and wild, are all here, and poor, indeed, is the housekeeper who does not indulge in a nosegay to accompany her purchases.

Hard by are the fruit stalls. Such big ripe gooseberries you never saw before, and currants at three cents a pound. You have ceased to find it strange to reckon everything by weight. Fresh, sweet butter in soft little pats and cheese *ad libitum*; some so delicious looking; and some—Ugh! How can people eat such looking and worse smelling stuff?

It would be hard to find a place in which civilized housekeeping could be carried on with greater convenience than in a large German city. You remark on the contented looks of the mothers as they turn their faces homeward after making their purchases. How healthy and strong they appear—none of that tired, careworn look you meet at home. What is the secret of their superior health? After some careful observation I came to my own conclusion. The chief reason why women of the same class in Germany are stronger than we, is that they do not work so hard. This conclusion is so contrary to the popular notion that I should never have dared to state it publicly had it not received the approval of a man of years, an educator and observer of men—and women, too—who has had ample opportunity to form just judgments on both sides of the Atlantic.

Home life is much simpler than with us. The amount of work to be done is less at the outset, for this simplicity is seen not only in house-furnishings and dress, but in the food. For the most part they seem to think that food is to be taken for nourishment, and not first to please the eye and palate. Not that the Germans cannot be as elaborate and elegant as any people, but they confine display in foods to great dinners on occasional festive days and are willing to live every-day life in an every-day fashion.

"But don't they have five meals a day?" you inquire.

Yes; coffee and rolls for breakfast, a sandwich for lunch, a substantial dinner at two, coffee and sweet bread at four, and supper—a meal of bread and butter, cold meat, relishes and tea—at eight. But the whole five are so served that they do not involve so much work as our three. The bread is invariably bought ready made, brought to the door—and excellent bread it is, too. Much meat is ready for the table when it enters the house. Cakes and pies—those consumers of time and energy—are scarcely to be found. The glass preserving-jar does not figure largely in the German housewife's life. She can buy excellent preserves at a moderate price—and then, they do not care much for sweets.

They live out of doors a great deal. From March till November the climate permits one to be in the open air almost constantly. The custom of eating two, perhaps three, meals a day out of doors adds not a little to the health of the people—a custom we might well adopt.

Then with a smaller amount of work they have more servants to do it. Where the American woman "keeps a girl" only in family emergencies, the German has a regular servant. In circumstances where the American employs one servant, the German has two or three. And this comes about, first, from the fact that service is so cheap there, and, second, because it is not the "custom" for the wife of a man with

even a small income to do all her own housework.

In Berlin, at least, the housewife is free from our arch enemy, the fly. Open your windows wide as wide can be, and never a thought of screens. What a luxury! Of course we may go off with our children for long hours in the gardens or playgrounds and grow fat and rosy.

While visiting the Book Exchange in Leipzig I picked up a book, attracted by the beauty of its binding. Opening it at random, I began to read. It proved to be the report of a German commissioner of some sort sent to the World's Fair. I had chanced to open a chapter on "American women," and the first sentence read: "American women are very idle. They spend the most of their time in dressing and riding out to show their good clothes. Very few are willing to work." Farther on: "The women require their husbands and fathers to labor so hard and constantly to furnish them money for dress and luxuries that the men have no time for refined pursuits; hence the women are responsible for the lack of culture so noticeable in American men." The book was closed rather suddenly.

Of course it was natural that a visitor to Chicago at that time should see the women who, alas! do spend their time in such pursuits. But there are a few millions of the rest of us, who are intimately acquainted with work, whom he failed to meet.

Now I would not have you suppose I think the German women idle. They are proverbially industrious. They simply understand the art of living better than we, and do not undervalue health and strength and overestimate comforts and luxuries as we do.

There are many characteristics of German home life worthy of mention. The nation whose people are trained in God-fearing and happy homes has a peculiar strength to do and dare. The German home has long been held up as ideal. But I am glad to close these papers with a quotation from an article written by a foreigner—Mrs. H. R. Haweis: "No home is happier, and no circle purer and more elevated, than that of which the American and New England woman is the centre and queen."

Salem, Mass.

About Women.

— Mrs. Wesley Davis, a Southern lady of middle age, and the mother of a grown-up son, applied recently for admission to the bar of New York State.

— Miss C. Edison, of Hartford, Ky., a reserve delegate from the Lexington Conference, is the first colored woman in the Methodist Church to have the honor of serving in such position.

— On the nomination of Miss Willard and by the unanimous vote of the general officers of the World's W. O. T. U., Miss Clara Parrish, of Paris, Ill., for several years one of the most successful organizers of Y societies, has been appointed a round-the-world missionary, and will sail for Japan in August or September next.

— The beautiful statue of "Illinois Welcoming the Nations," made by Miss Julia Bracken for the Woman's Building at the World's Fair, now stands in the rotunda of the State House at Springfield, Ill. Miss Bracken received \$2,500 for this statue.

— Miss Louise Aldrich-Blake, of London, has a brilliant record. Last year she took her M. D., and this year she has passed a successful examination qualifying her for the degree of master of surgery, which no woman in England hitherto has gained. Five young women in London will become full-fledged bachelors of surgery this spring.

— Miss Harriet Ford, of Toronto, won the \$50 prize offered by the management of the Canadian horse show for the best poster design for that event. There were numerous contestants of wide reputation.

— Miss Amy F. Acton, who graduated from the Law School of Boston University two years ago, left Boston to fill a position as attorney in Dayton, O. A month ago she went to Columbus for examination for admission to the bar, and her average places her at the head of a class of over fifty members.

— Miss Mary E. Garrett, of Baltimore, has founded another important traveling fellowship at Bryn Mawr College, and has named it in honor of President M. Carey Thomas, with the request that the holder be known as "President's Fellow." Its value is \$500, and it will be awarded annually to a graduate student in the first year of work at Bryn Mawr, who will be thereby enabled to study for one year at some foreign university. This fellowship was founded on account of the close competition for the "Mary E. Garrett European Fellowship," founded by Miss Garrett in 1894, which in all respects resembles the new one, except that it is open only to students that have pursued graduate studies at Bryn Mawr for two years. Both will be awarded preferably to students that are enrolled for the Bryn Mawr Ph. D.

ONLY TODAY.

Only today is mine,
And that I owe to Thee;
Help me to make it Thine,
As pure as it may be;
Let it see something done,
Let it see something won,
Then at the setting sun
I'll give it back to Thee.

What if I cannot tell
The cares the day may bring?
I know that I shall dwell
Beneath Thy sheltering wing;
And there the load is light,
And there the dark is bright,
And weakness turns to might,
And so I trust and sing.

What shall I ask today?
Naught but Thine own sweet will;
The windings of the way
Lead to Thy holy hill;
And whether here or there,
Why should I fear or care?
Thy heavens are everywhere,
And they are o'er me still.

Give me Thyself today,
I dare not walk alone;
Speak to me by the way,
And "all things" are my own;
The treasures of Thy grace,
The secret hiding-place,
The vision of Thy face,
The shadow of Thy throne!

—REV. HENRY BURTON, in *Christian Advocate*.

Health Notes.

The Face in Illness.

The face is a good index to the state of one's physical being, and from its symptoms of disease can be detected almost before the patient is aware that anything serious is the matter with him. For instance, incomplete closure of the eyelids, rendering the whites of the eyes visible during sleep, is a symptom in all acute and chronic diseases of a severe type; it is also to be observed when rest is unsound from pain, wherever located.

Twitching of the eyelids, associated with the oscillation of the eyeballs, or squinting, herald the visit of convulsions.

Widening of the orifices of the nose, with movements of the nostrils to and fro, point to embarrassed breathing from disease of the lungs or their pleural investment.

Contraction of the brows indicates pain in the head; sharpness of the nostrils, pain in the chest; and a drawn upper lip, pain in the abdomen. — *The Trained Nurse*.

The Parts that Do Not Grow Old.

In his work on the senile heart, Dr. Balfour tells us that there are two parts of the human organism which, if wisely used, "largely escape senile failure." These two are the brain and the heart. Persons who think have often wondered why brain-workers, great statesmen and others, should continue to work with almost unimpaired mental activity and energy up to the period when most of the organs and functions of the body are in a condition of advanced senile decay. There is a physiological reason for this, and Dr. Balfour tells us what it is. The normal brain, he affirms, "remains vigorous to the last," and that "because its nutrition is especially provided for." About middle life, or a little later, the general arteries of the body begin to lose their elasticity and to slowly but surely dilate. They become, therefore, much less efficient carriers of the nutrient blood to the capillary areas. But this is not the case with the internal carotids, which supply the capillary areas of the brain. On the contrary, these large vessels continue to retain their pristine elasticity, so that the blood-pressure remains normally higher than within the capillary area of any other organ of the body. The cerebral blood-paths being thus kept open, the brain tissue is kept better nourished than the other tissues of the body. — *Medical Recorder*.

The Fear of Heart Failure.

The world is full of people who imagine that they have something the matter with the heart. There is what appears like palpitation and fluttering, then a disagreeable faintness and nervousness following. This upsets the mental equilibrium, which at once reacts upon the physical; the patient is in a state of terror, and is going to die at once of heart disease. As a matter of fact, not one patient in a thousand has any organic affection of the heart. There are sympathetic troubles and reactionary conditions, but diseases of the heart proper are rare occurrences. In the majority of cases, the trouble is entirely in the digestive organs, or in the nerves, which, in most instances, amounts to the same thing. Error in diet, stimulants, high pressure, sudden and violent exercise when one is not accustomed to it, mental strain and exposure, with wrong conditions in dress and surroundings, will almost invariably be found the provoking cause of the ill that are charged to the heart.

In more common disturbances an accumulation of gas is the incitant and the only cause. The gases gather at one point and press upon the tissues, nerves, and delicate membranes until the strain causes excruciating pain. As a rule, a teaspoonful of orange flower water in half a glass of pure water, a few moments of slow and careful walking about, or an entire change of position, such as lying flat upon the face, or resting upon the knees and elbows, will give immediate relief. The latter position, by the way, is an excellent corrective of insomnia. In persons who lead sedentary lives, the weight

of the organs of the body presses upon certain nerves and arteries, and affects the circulation. Fifteen minutes in this position just before retiring, or if one awakens in the night and becomes restless, will frequently remove all unpleasant sensations.

One patient whose condition all medical prescriptions had failed to reach was entirely cured by assuming this position whenever he awakened and found himself nervous and restless. After a few trials he dropped asleep in this attitude almost before he knew it, and on several occasions slept two or three hours, awakening to find himself precisely as he was when he dropped off. — *Selected*.

Uses of Salt.

Salt and water make an excellent remedy for inflamed eyes. Hemorrhages of the lungs or stomach are often checked by small doses of salt. Neuralgia of the feet and limbs can be cured by bathing night and morning with salt and water as hot as can be borne. After bathing, rub the feet briskly with a coarse towel. A gargle of salt and water strengthens the throat, and, used hot, will cure a sore throat. As a tooth powder salt will keep the teeth white and the gums hard and rosy.

Two teaspoonfuls of salt in half a pint of tepid water is an emetic always on hand, and is an antidote for poisoning from nitrate of silver. — *Exchange*.

REQUESTS FOR DEACONESS WORK.

WITHIN a week three parties have inquired as to the exact wording that should be used in making a bequest to the Deaconess Work in Boston. In one case it was for the use of the Hospital; in another to endow (with \$5,000) a free bed in memory of a dear friend; and the third for the establishment of an Orphanage under the care of the deaconesses. In case other friends desire the same information, we will state that the corporate name is, "The New England Deaconess Home and Training School," and all bequests should be left to that body. But if it is desired that an amount so left be applied to any specific use, a plain statement should be made of the fact, and those who believe themselves divinely directed to make such disposition of the funds with which they have been entrusted, may surely feel that those who have the matter in charge will faithfully apply the funds as desired.

In this way this work that has been so signally blessed of the Lord will continue to be made a medium of helpfulness between those who have the privilege of giving and those who need to receive.

Some of the Lord's stewards doubtless have it in their power to administer part of their will themselves, and if they make use of this higher privilege, they will have the satisfaction of seeing something of what their money is able to do when applied to this Christlike ministry of love, though the full result of investing funds in the Lord's work can only be known "when the books are opened."

WORSE THAN WASTED.

IF the time that many of us waste in making up our minds over little matters could be employed in doing something really useful, how much more would we be able to accomplish! As with most bad habits, the habit of indecision in little every-day affairs is the easiest thing in the world to acquire. We think so much of the small duties of life that they get to assume the most formidable proportions, and in deciding what we shall do about them we leave ourselves little time for greater and more serious things.

How we envy those people who have the knack of accomplishing a great deal without apparent effort! We look at them in wonder, and vainly wish that we might discover their secret. It does not appear difficult. "Why," we ask ourselves, "cannot we do as much as they?" But, strive as we may, we never seem to succeed.

The secret is not a hard one to find, but it is a hard one for us to put into practice, at first, if we have been of the hesitating, undecided kind. They have learned to make up their minds quickly, and then never to permit themselves to have any doubts as to the wisdom of their decisions. They do their work systematically, and put into each working moment the best that is in them, without thinking of the result. They are the people who rise at the same time each morning and take up their daily tasks at the same hour every day. They are the creatures of habit, but their habits are nearly all good ones, that lead them in the direct line of that which they are striving to do.

There is no one factor of success stronger than that of having acquired good habits of work. Having once formed these, we are left free to look beyond the mere details of the work and to see how best we may accomplish that which we have undertaken. It is like playing the piano. At first we have to study the music and the keys, and each note we strike requires a separate and distinct effort of the will, but in a little while we begin to read the music readily, and as our fingers wander over the keys we are not conscious of guiding or directing them.

And this is the way we should learn to do our work, whatever it may be. The details of it should never trouble us, but they should become as a second nature. We should be so accustomed to beginning the day at the same time each morning, that when an exception occurs we would feel somewhat at a loss. We

should be hardly conscious of taking up each separate task, but should go to it as a matter of course. There is necessarily in most of our lives more or less of routine. The same things have to be gone over day after day, and, so far as they themselves are concerned, it makes little difference in what order we do them so long as they are done. But for our own sakes we should as soon as possible adopt an invariable rule of proceeding in regard to them, never departing from it until we become unconscious that we are following a rule.

At first glance it does not seem of much importance. But think what would be saved by it. Suppose each day we did the same things, but in a different way, haphazard. As we finished one we would have to stop to think which one we would better do next, and so on until all were completed. How much time would we have wasted, how much trouble expended, and how much more tired would we be when we had finished! On the other hand, having once got the duties of the day to arrange themselves for us, we soon find that they have become much easier. The days have become longer, and we begin to find time for the thousand and one things we have always looked upon as being quite out of reach in our busy lives. — *Harper's Bazar*.

Boys and Girls.

THE WIND FLOWER.

Now the Wind he sighed, and April cried,
And a green little stalk came up to listen;
Then the Wind he laughed, and the green
thing chafed,
And said, "Here's a new little flower to
christen!"

Then the Sun came out, and he smiled about,
And a sweet little blossom with rare, fair
face
Opened her eyes with a glad surprise,
And bowed to the Wind with a gentle grace.

"'Tis a brave little flower," said the Wind that
hour;
"I've worried and flurried it, truth to say,
But it grew in the storm, and it grew in the
shower,
And we'll call it the Wind-Flower from this
day!"

— MARTHA BURR BANKS, in *The Outlook*.

PAUL'S "CHANCE."

Minnie Leona Upton.

"On the eighteenth of April, in seventy-five —
Hardly a man is now alive
Who remembers that famous day and year."

Paul Rivers, lying on the big home-made
hearth-rug, and reading aloud from "Tales
of a Wayside Inn," looked up with spark-
ling eyes.

"Oh, that was a famous day and year,
Florence, and that was a famous deed!"
He read on with flushed cheeks, through
the stirring stanzas, —

"The hurrying hoof-beats of that steed,
And the midnight message of Paul Revere."

"Oh, that was a time when there was a
chance to do things! There were chances
waiting for fellows with pluck."

Florence smiled in a sympathetic, elder-
sisterly way.

"Aren't there any 'chances' now?" she
queried.

"Now!" exploded Paul. "Just tell me
one!" Oh, there are in some places, but
not here — not in sleepy old Meigs. Oh,
no!

He sprang up impatiently, threw his book
on the table, and stalked moodily out of the
room, before Florence could think of just
the right thing to say to him. It was a warm
April evening. Springlike sounds and the
moist, sweet odors of "green things grow-
ing" filled the soft air. But Paul was not
in a humor to enjoy the beauties of nature.
He leaned listlessly against the picket-
fence, and kicked at a lump of turf with his
well-worn boot-toe. "The eighteenth of
April, in seventy-five," was still ringing in
his ears.

"Just one hundred and twenty years ago
tonight," he muttered, gloomily. "Those
were the times when a fellow could show
what stuff he was made of."

Presently it occurred to him to go and
get his bicycle from its winter quarters,
clean and oil it, and be ready for the first
good wheeling. The roads were not yet in
condition; but anything was better just
than brooding over the dullness of life in
Meigs.

Perhaps you would have smiled to see that
"bike." It was one of the few survivors
of a long discarded make — the front wheel
of immense size, and the seat poised, like
Mahomet's coffin, 'twixt heaven and earth.
Paul had purchased it for a trifle (all he
had, however) of Jack Bellingham when
Jack's father gave him a new safety, and he
had learned to ride it at the expense of
countless "headers," which he bore with
outward cheerfulness as he did the ill-timed
jests and pungent witticisms of the boys
who had safeties. Nevertheless, those last

rankled long after bumps and sprains were
healed; and he felt very little enthusiasm
as he wheeled his ancient steed out into the
yard before the house.

He had just finished cleaning it, and had
mounted for a turn around the smooth en-
closure, when the sound of sharp, quick
breathing made him look up the darkening
road. One quick glance showed him John
Malvern's big Newfoundland, Rex, with
foam-flecked jaws and eyes that flamed
through the dusk. In an instant Paul un-
derstood. The poor creature was mad. He
had been acting strangely for several days.
The boy wheeled and darted through the
open gate, into the road, just ahead of the
dog. The frantic creature made a savage
dash at the wheel, just missed it, and the
race began.

"The race for what?" do you ask.

Paul knew. The long straight road lead-
ing to the Corners passed four farm-houses.
The Dolliber children were almost sure to
be playing out in the road or their yard on
that warm evening. So were the Belling-
ham twins. The thought nerved him for
his task. Over the rough country road he
sped, avoiding the rocky gullies by a sort
of instinct. Close behind the boy, so out of
practice, uncertain of his endurance, and
certain of the dangerous condition of the
road, came the panting, but tireless, brute.
Quarter of the distance was accomplished.
The lights of the Dolliber farm-house flashed
through the trees. Yes, and there was a
laughing group dancing around a bonfire of
evergreen boughs that had protected tender
fruit-trees during the winter. Near them
stood Mrs. Dolliber, holding the baby.

"Mad dog! Run! run!" shouted Paul.
And they ran, not half catching his words
or understanding their meaning till, behind
closed windows, they saw the wheel flash
by, the great black shape in close pursuit.
Just beyond the house was a sharp rise, and
Paul heard hoarse breathing beside him and
felt a hot foam-flake on his hand just as he
gained the top, and, with a desperate spurt,
left, for the moment, his pursuer far behind.
He reached the Everett farm-house. No
one was outdoors. A dash through a piece
of dark woods, and the Carleton house
was in sight, the family sitting on the front
plaza. They sprang up in alarm at his
warning shout, and Mr. Carleton ran for his
rifle, but dared not shoot, for just then the
two breathless racers were almost abreast.

Still on and on! The Bellinghams must
be warned. Paul could hear the voices of
the children at play as he neared the house.
His voice sounded strange to himself, far
away and muffled, as he gave the warning,
and the frightened little creatures ran into
the house. His breath was coming short
and thick. Stinging pains shot through
legs and arms and back. Two miles of
rough riding at a forced speed over such a
road was beginning to tell fearfully on long-
unused "bike-muscles." But half a mile
more would bring him to the Corners; and
Alf Horton, the store-keeper, had a rifle
and was an expert marksman. With a res-
olute will he rallied his strength for that
last terrible stretch. It seemed to him that
all other sounds were silent, all nature
stopping to listen, and nothing was audible
but that fierce panting, when, flashing out
of the dusk, he shot across the broad bar
of light that streamed from the doorway of
the store. He shouted his warning hoarsely,
and took a helpless "header" just as a
rifle-shot rang out, and poor old Rex
dropped, quivered, and was still.

Paul didn't know just where he was, or
what had happened, for some time; but he
was ready to be taken home before the fam-
ily, who thought he had gone for the mail,
had begun to wonder at his prolonged ab-
sence. And, having a fine constitution and
elastic nerves and muscles, he was as good
as new in a day or two.

And the Bellinghams and Carletons and
Dollibers and a few other people decided
that one boy had had a chance to show
what stuff he was made of, and had im-
proved it; and they agreed that a high-
grade safety was none too good for him to
ride (the poor old "sky-scraper" was a
total wreck — the effect of that last "head-
er"). But there never was a more surprised
boy in the world than he when the treasure
arrived, with a card attached bearing the
names of the donors and their sentiments
put into elegant English, with a sprinkling
of Latin, by the school-master.

He is a little doubtful as to his ability to
"live up" to such a reputation — and such
a wheel. But I think he can do it, don't
you?

Oh! I forgot to say that he has decided
that a boy is tolerably sure of a "chance"
to use his "pluck" even in "sleepy old
Meigs."

Boston, Mass.

Editorial.

IN HONOR PREFERRING.

SOME will have received honor this month. Others, equally deserving, have been passed by. Can they be equally contented and happy? Certainly. No one who makes the will of God his supreme delight can ever be really disappointed. He who has even philosophical acceptance of events will not concede to any one, or ones, the right or the power to disturb his peace; and they who love their neighbors as themselves will be able to fully rejoice in their neighbors' joy. Perfect humility is rarely found, but a sufficient approach to that high excellence should be mastered to make self-seeking out of the question. We are not competent judges of our own qualifications. We can see plainly that other people are not in their own case. It is altogether probable that we have similar infirmities and partialities. The good old rule of the Apostle, "In honor preferring one another," though not perhaps altogether popular at present, is still the safest and most truly excellent.

SCRIPTURAL CATHOLICS.

THOSE of us who are forgetting the Latin we learned in school-days still remember that all Gaul was divided into three parts. Somehow that division sticks to the memory when more important truths escape it. Difficult as the division of Gaul may have been in Caesar's day, it was child's play compared with the task of dividing all Christendom, with its many creeds and denominations, into three parts. Yet that was the task to which Rev. Hugh Price Hughes set himself the other day in his opening address at the fourth national congress of the Evangelical Free Churches of England. Accepting as adequate the definition of the Catholic Church given by Ignatius — "Wherever Christ Jesus may be, there is the Catholic Church" — he proceeded to divide the Catholic Church of today into three great groups — the Roman Catholics, the Anglican Catholics, and the Scriptural Catholics. The lines of division he found in the objects towards which the beliefs of the three different groups were directed. Roman Catholics believe in the supremacy of the Pope; Anglican Catholics believe in the supremacy of the crown; and Christian or Scriptural Catholics believe in the supremacy of Jesus Christ.

This division of Christendom strikes us as singularly felicitous and comprehensive. Mr. Hughes teaches a lesson all evangelical Christians ought speedily to master when he emphasizes upon their attention the truth that their chief principle is not, as some suppose, the right of private judgment, nor the authority of Holy Scripture, nor justification by faith, but the unique and supreme authority of Jesus Christ. The essential and fundamental article of the Catholic and Apostolic faith was expressed by Bishop Lightfoot when he said that the substance of the Gospel was "neither a dogmatic system nor an ethical code, but a Person and a Life." With an intensity of conviction which thrilled his hearers through and through, Mr. Hughes declared: "We rest neither in an infallible church nor an infallible Bible, but in an infallible Christ." Such a message must be very acceptable to men and women distracted by the doubts of a transition period in theology. It will lead them to the rock where footing is firm and storms dash in vain. Many believers are afraid that obedience to the cry, "Back to Christ," heard on all sides in our day, would be a movement away from the faith delivered to the saints; but new confidence will come to them as they read the manifesto of a recognized champion of evangelical Christianity. By going back to Christ we but justify our claim to the proud title of Scriptural Catholics.

Scriptural Catholics have a work to do as well as a name to wear. This is made abundantly clear in the masterly address of Hugh Price Hughes. Their aim ought ever and under all circumstances to be the Christianization of the community and nation. A nation does not become Christian by merely calling itself Christian, or by petting and controlling one sect of Christians. "He that doeth righteousness is righteous," says the Apostle; and this is true of groups of men as well as of individual men. The glorious spectacle of a really Christian nation has not as yet been witnessed on this earth of ours, and it never will be witnessed until a nation is developed whose laws are all Christian, whose home policy is Christian, and whose foreign

policy is Christian. Scriptural Catholics must be believers in civil Christianity seeking to transform every city into "a holy city" — a thing just as Biblical and necessary as "a holy people." They must, moreover, strain every nerve and exercise every legitimate force in order to paralyze all organized trade in vice. This would mean a crusade against the three gigantic and widespread traffics in vice of our generation — drunkenness, gambling, and impurity — a crusade which, once inaugurated, can never rest until, by the power of God and in the name of Christ, it has smitten to the dust the inhuman trades, and has snatched the resources of civilization out of hands that seek pecuniary gain in the ruin and misery of mankind.

No more inspiring ideal could be held up before soldiers of the Cross. Mr. Hughes sounds a battle-cry which must rouse passionate enthusiasm on both sides of the Atlantic. The conflict with the Goliaths of sin may be long and sharp, but victory is sure. Scriptural Catholics must gird on their armor, rally around their Leader, and fight until victory perches on their banners.

The Seminary at Tilton, N. H.

THE trustees of the Seminary at Tilton, N. H., have unanimously elected George L. Plimpton president of the school for the coming year. Professor Plimpton comes to the presidency with splendid preparation for the work. He is approaching the prime of life, and has had a thorough intellectual training in Wesleyan University and five years' experience as classical teacher at the Seminary. In this position he revealed rare qualities as instructor and disciplinarian, commanding the respect, love, and admiration of the students. His success in all these relations so impressed the trustees, that, on the resignation of Rev. J. M. Durrell to re-enter the pastorate, they concluded to look no further for a president. They felt assured that an experienced educator, who knew the school perfectly and who had demonstrated his ability to guide and govern young people, and whose moral and Christian character and influence were so thoroughly tested, was just the person to carry on the school to success. Prof. Plimpton is of Methodist parentage and training, and for many years has been a member of the church. He is a most popular teacher of a large Bible class in the Sunday-school of the local church.

Mrs. Plimpton has, also, been elected preceptress. She brings to this great responsibility superior qualities. Her education has been very broad and thorough, and several years of successful teaching in New York city have given her much experience. She is a lady of attractive presence, winning manners, and devout piety. To these earnest and successful teachers parents may feel safe in committing their children.

Rev. Dr. D. C. Knowles has the moral and religious instruction of the pupils as Ladd Professor, in addition to his duties as financial agent. Dr. Knowles will, therefore, have to do particularly with the moral and religious training of the students, for which service he possesses unusual qualifications. We most heartily commend this excellent institution to the favorable attention not only of its normal constituency and patrons, but to the sympathetic and substantial support of our Methodism at large.

Portraits of Three Distinguished Clergymen.

THERE chanced to lie upon our table three highly-appreciated exchanges, each bearing on its first page the portrait of a distinguished representative of the Christian Church. That of Rev. E. E. Herriek, D. D., adorns the cover of the *Congregationalist*. Dr. Herriek is the well-known pastor of Mount Vernon Church, Boston, and one of the most scholarly men of the Congregational Church. The twenty-fifth anniversary of his pastorate was fittingly celebrated on Sunday last. Dr. Herriek's volume upon "Some Heresies of Yesterday" is one of the most stimulating and suggestive books that we ever read. The chapter upon John Wesley is unusually comprehensive, discriminating and just.

The benign face of Dr. Theodore L. Cuyler looks out from the cover of the *N. Y. Evangelist*. Fifty years are completed since he entered the ministry. It was fitting that the event should be commemorated in the *Lafayette Presbyterian Church of Brooklyn*, which he served continuously for thirty years and of which he is pastor emeritus. He preached on Easter morning with his old-time vigor and earnestness. Dr. Cuyler preaches weekly with his pen, through the religious press, to an admiring multitude.

On the first page of the *Advocate* is the genial, strong and intellectual face of Rev. Nehemiah Boynton, D. D., of the Union Congregational Church, this city. He is of a younger generation. The *Advocate* characterizes him well in saying: "Dr. Boynton is an eloquent preacher and a witty and effective occasional speaker. But his success is due not less to his robust and manly character which makes him trusted and beloved as a pastor and as a friend. He is one of our best examples of an 'all-around' pastor, filling every position to which he has been called with marked ability."

The Enforcement of an Execrable Law.

WE have never been able to believe that a serious effort would be made to execute what is known as the Sheels School Law of Florida. This enactment, passed nearly a year ago, drew the color line with a vengeance in providing for the arrest of all teachers engaged in teaching white and black pupils in the same school, and on conviction for a fine and imprisonment. The same law also makes it a criminal offence for a white teacher to be boarded under the same roof with colored pupils. It was understood that State Superintendent of Instruction Sheels secured the passage of this law for the suppression particularly of one of the excellent schools of the American Missionary Association located at Orange Park, Fla. On the 10th inst. the entire faculty were arrested, consisting of Rev. T. S. Perry, Limerick, Me.; Principal Professor B. D. Rowles, East Woodstock, Conn.; Mrs. Julia E. Rowles, East Woodstock, Conn.; Miss Caroline Wandell, Phoenix, N. Y.; Miss Edith M. Robinson, Battle Creek, Mich.; Miss Helen S. Loveland, Newark Valley, N. Y.; Miss A. Margaret Ball, Orange Park, Fla.; Mrs. Julia E. Titus, Moravia, N. Y.; and Mr. O. S. Dickinson, West Granville, Mass.

It is difficult to write temperately of so gross an outrage. Not only will the law be resisted as wholly vicious and unconstitutional, but this revengeful expression against white teachers from the North who are helping from the holiest of motives to educate the Negroes, will awaken throughout all our borders most general and emphatic protest and determined opposition. Our people will not brook such open and wicked discrimination against the Negro and such brutal treatment of those who are only seeking to do them good. At the last annual meeting of the American Missionary Association, Dr. William Hayes Ward characterized the law and its practical results, if enforced, in fitting terms, as follows: —

"In Florida we all know what is the barbarous law already passed — a law which would thrust into one of those country prisons, vile beyond telling, all the teachers in our Florida normal school, and which makes it a crime for any school, public, private or parochial, to teach black and white scholars in the same building, or for white teachers to eat or sleep in the same house with their Negro pupils. The law of Florida not only sets up the caste line in its own schools, but it forbids us, you and me, to take down that line of division in the schools which we support, and forbids us to live according to the principles of the Bible and of the Declaration of Independence, which teach us that all men are of one blood, created free and equal, and under which the perpetuation of the distinctions of caste simply for the accident of birth is a crime against God and man. And not satisfied with this, the man whom the State of Florida has put at the head of its school system declares to the world that it is his purpose to secure yet other laws which shall forbid white people — and that means white people from the North — to teach colored pupils, and which shall give to colored schools only that money which their own taxes pay."

The teachers at Cookman Institute, Jacksonville, one of the schools of the Freedmen's Aid and Southern Education Society, may be subjected to similar treatment under this law. It looks very much as if the struggle for the real emancipation of the Negro must needs be fought over again.

Personals.

— Bishops Taylor and Thoburn have arrived in the United States.

— Bishop J. H. Vincent will preach the commencement sermon of Vanderbilt University, June 14.

— Dr. J. F. Berry will deliver the annual commencement lecture at U. S. Grant University, April 19.

— Rev. Dr. Henry Mansell, of the Northwest India Conference, will translate into Hindustani Dr. C. M. Coburn's Commentary on Ezekiel.

— Rev. Dr. John C. Butcher, of North India Conference, after splendid service in the field for over ten years, is now in the United States on furlough.

— Prof. E. H. Moore, elder son of Dr. D. H. Moore, of the Westerns, has been promoted to the head professorship of mathematics in the University of Chicago.

— Dr. and Mrs. E. W. Parker, both delegates from North India Conference to General Conference, celebrated the fortieth anniversary of their marriage, March 2, at Lucknow, India.

— The *Christian Advocate* announces the death of Mrs. Eliza A. Whedon, widow of Dr. Daniel D. Whedon, who was for twenty-eight years editor of the *Methodist Quarterly Review*.

— The ministerial delegates elected from the Wyoming Conference to the General Conference are: Rev. Drs. John G. Eckman, Manley S. Hard, Austin Griffin, Levi L. Sprague, and A. J. Van Cleft; and the lay delegates: George S. Bennett, Abram I. Decker.

— The management of the Louisiana Chautauqua offered Miss Willard \$400 for two lectures in July — the largest price ever paid any speaker except Dr. Talmage, who received the same. Miss Willard replied that she could not accept — she had no time to make money.

— The *Cincinnati Commercial Gazette* says: "Mrs. Jane Bancroft Robinson, of Detroit, secretary of the deaconess department of the Woman's Home Missionary Society, whose executive committee is now in session in this city, is one of the most cultivated and influential ladies in the Methodist Church. She is a fine scholar, an experienced educator, an elegant

writer and an eloquent speaker. She is the author of one of the best books on deaconess work yet written."

— Bishop Joyce has been appointed to visit the Conferences in China, Japan, and Korea in place of Bishop Foss.

— Rev. Merritt Hulburd, D. D., pastor of Grace Church, Wilmington, Del., leads the delegation of the Wilmington Conference to the General Conference.

— Rev. Dr. and Mrs. Manley S. Hard made a pleasant call at this office last week. Dr. Hard's addresses at several of our Conferences were highly appreciated.

— Latest reports from Professor Drummond indicate that, though he is still weak, he is recovering. His interest in his favorite books and his brightness in conversation are given as reassuring signs.

— A very expressive and unmistakable compliment was that received by Mr. Charles R. Magee in receiving 144 of the 159 votes cast for lay delegate from the New England Conference to the General Conference.

— The *Christian Uplook* of Buffalo says: "Rev. Dr. J. E. Williams has been confined to his home for the past four weeks on account of a severe attack of pneumonia. We are glad to be able to report that he is now rapidly recovering and expects soon to be able to resume his work on the district."

— Prof. George Adam Smith, D. D., whose late work on "The Historical Geography of the Holy Land" is so highly esteemed by Biblical scholars, has arrived in this country to deliver a series of lectures at Auburn, Baltimore and Chicago, upon Hebrew Poetry. We wish that he might be heard, also, at the School of Theology of Boston University.

— Mr. Robert R. Doherty, lay delegate to General Conference from Newark Conference, had an interesting Methodist ancestry. Both his great-grandfathers were baptized by John Wesley. His maternal grandfather, John Remington, spent his life on the Canadian frontier as an itinerant, and was selected by Bishop Coke to accompany him to India, but he died before starting.

— The body of Rev. Lucius Smith, our missionary at Oaxaca, Mexico, was buried at that city, March 14. The widow and her six children will accompany Dr. John W. Butler on his way to General Conference, and they will make their home at Creston, Ohio, where Mr. Smith's father and mother now live. Mrs. Nina Richards, a sister of Mr. Smith, is now en route from the mission-field in India.

— Rev. C. H. Smith, of Yankton, South Dakota, made a pleasant call at this office on Monday. He is visiting Rev. H. W. Brown, his brother-in-law, at Stoughton. He is secretary of his Conference and a man of much influence in the growing Methodism of the Dakotas. He often writes for our columns, and his wife, Lanta Wilson Smith, has been for years one of our valued contributors.

— An exchange says of Joseph H. Choate, of New York, who is characterized as "the foremost lawyer of the day," that he "has never been in politics; he is not a politician. He is independent, fearless, and bold; he has no favors to ask, no promises to give. Hence politicians have no use for him. Otherwise he might be governor of New York today, and well in line for the Presidential nomination."

— Rev. G. W. Norris, presiding elder of Dover District, New Hampshire Conference, who had the highest number of votes on the first ballot, on the announcement of the vote, immediately arose and said: "I see the brethren think I've been lying. I told them in private I did not desire to go to the General Conference. I tell them now that I would not go if I was elected. I want you to select some one who will more worthily represent you." His brethren revered his request, and he was not elected.

— Making the acquaintance of a lady and gentleman who came into the train in which we were riding last week at Oxford, Maine, we were immediately questioned concerning Prof. F. R. Butler, the professor-elect of English literature in Boston University. We were then informed by these newly discovered readers of *Zion's Herald* that Professor Butler preached his first sermon in the Methodist church at Oxford, of which they were members. Prof. Butler is still held by that church in most appreciative and affectionate regard.

— Dr. Ira A. Salmon, of Dorchester, died April 10, aged 86 years. He had long been distinguished in his profession as a dentist, being a member of the Massachusetts Dental Society and the American Dental Association, and for a number of years was university lecturer at the Harvard Dental School. He was a prominent Methodist, and for many years was an ardent advocate of the doctrine of holiness. At the time of his decease he was a member of Baker Memorial Church, this city. His funeral occurred at that church on Monday.

— Rev. W. H. Lacy, of our Foochow Mission, is now on his way home and expects to reach this country some time in May. It was arranged that he should leave earlier, but an improvement in health led him to undertake work in the hope that he might be able to fully recover without furlough. The improvement was only temporary, however, and a furlough was ordered. In his absence, Rev. N. J. Plumb will add to his other duties the management of the Foochow Mission press, and Rev. G. B. Smyth will administer the treasury of the mission. Mr. and Mrs. Lacy have been nine years in Foo-

chow and are among our most valued workers in that trying field.

—Rev. W. J. Atkinson, of the First Church, Derry, N. H., is passing through a twofold affliction. His mother passed on to the better land very suddenly on the 10th of last month, at Armagh, Ireland, followed by his father just as suddenly on the 31st ult. Both were earnest disciples of the Lord Jesus. Converted in 1859, his father gave himself heart and soul to the Lord's work. He was one of the foremost local preachers in Irish Methodism. He was a man of high principles, strong convictions, and unwavering faith in the Christ he loved and served. He was well known and earnestly sought after on the Charlestown, Tanderagee, and Armagh circuits where most of his work lay. He held the position of baronial constable for twenty years. His last letter, written to his son the day after the mother's death, ends with: "Live for God; work for Him; it will not be long till we meet beyond the river." Three sons (two of whom are preaching the Gospel) and two daughters survive.

—At noon of Tuesday, April 7, in St. Paul's M. E. Church, Ocean Grove, N. J., Rev. Dr. T. Snowden Thomas, of the Philadelphia Conference, editor of the *Peninsula Methodist*, and Dr. Susan F. Platt, of Ocean Grove, were united in marriage by Rev. Joseph G. Reed, pastor of St. Paul's. Dr. Platt is a graduate of the New York Medical College and Hospital for Women, and has successfully practiced medicine in that city and in the city of Auburn for twenty years, the last few years residing in Ocean Grove. Dr. Thomas, an alumnus of Dickinson College, has filled important charges in the Philadelphia Conference and in the Providence (now New England Southern) Conference; his extra-ministerial work including service as chief clerk of the House of Delegates of Maryland at the outbreak of the Rebellion, 1861-'62; as Hospital chaplain, U. S. A., during the war under commission of President Lincoln; and as editor of the *Peninsula Methodist* the last twelve years, making a notable record in the last line of work.

—The following are elected delegates to the General Conference from the New England Conference: Ministerial—J. W. Hamilton, S. F. Upham, E. R. Thorndike, W. N. Brodbeck, E. M. Taylor, W. F. Warren. Reserves—C. F. Rice, G. F. Eaton. Lay—Charles R. Magee, A. B. F. Kinney. Reserves—B. D. Risner, W. H. Hutchinson.

From the Vermont Conference: Ministerial—J. O. Sherburne, A. J. Hough. Reserves—W. S. Smithers, L. O. Sherburne. Lay—Z. M. Mansur, M. P. Perley. Reserves—H. N. Turner, Geo. O. Blake.

From the Maine Conference: Ministerial—Geo. D. Lindsay, W. F. Berry. Reserves—D. B. Holt, E. S. Blackpole. Lay—W. W. Merrill, W. H. Miles. Reserves—A. W. Waterhouse, E. R. Drummond.

Brieflets.

The Bishops will hold their semi-annual meeting at Clifton Springs, N. Y., beginning April 22.

The recent cable despatch from Constantinople announcing the discovery in Asia Minor of "an ancient and beautiful copy of the Gospel dating back to the sixth century," is too indefinite and conjectural to admit of definite conclusions concerning the real nature and value of the "find."

Rev. James Biram, of the New England Southern Conference, writing from Holliston under date of April 13, reports a thrilling experience:—

"The farm-house in which I have been living the past year was burned Friday night, and everything that makes a home comfortable was destroyed. My books, which were packed preparatory to moving to my appointment, were saved. We are grateful to God for spared lives, for we were all asleep when aroused by the smoke."

Among the timely suggestions made by Bishop Fowler at the close of the session of the New Hampshire Conference, which received the cordial approval of all thoughtful persons, was: "Remember that you are no longer pastor of the church which you are leaving." One brother was overheard saying: "It has been my experience in each of two different pastorates to have my predecessor visit the place five times within the first six months."

Rev. George H. Cheney, of Webster, makes the following explanation:—

"In your last issue you kindly say I was misled in my characterization of the Conference of 1796. No less an authority than Dr. Abel Stevens, the eminent historian of Methodism, was my guide. If I am in error, I am certainly in good company. Both in his 'Memorial of the introduction of Methodism into New England' and in his 'History of the Methodist Episcopal Church' Stevens repeatedly designates the sessions held in New England prior to 1797 as sessions of the 'New England Conference.' And yet I must admit that, according to the decision that made the Wilbraham session of 1797 the first session of the New England Conference, there was, strictly speaking, no New England Conference prior to that date."

In visiting three Conferences last week, as he was obliged to do, the editor was compelled to spend most of the time en route on the cars. It was necessary to leave the New England Conference Wednesday evening, taking the night train from Springfield, Mass., for Barre, Vt. We left the seat of the Vermont Conference at 12:40 P. M., Thursday, and rode to Gorham, N. H., leaving there on the Grand Trunk Railroad at 5 P. M. Friday morning for Auburn, in order to arrive at the Maine Conference for its session on that day. It is a source of profound regret

that our visit to each of the Conferences was so brief, but we are not responsible for the Episcopal Plan, which assigns the dates for the Conference sessions.

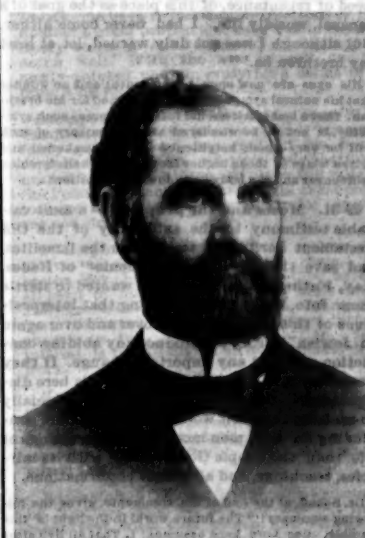
We are happy to announce to delegates and to many who desire to visit Cleveland during the session of the General Conference that the obliging New England agent of the Boston & Erie route, O. W. Jordan, at 265 Washington St., this city, has arranged the low rate of \$18.07 for round trip tickets. For further particulars the reader is referred to the 10th page. As an indication of the time made on this route, we notice that a recent New England excursion train made the run between Marion and Huntington, seventy-one miles, in sixty-one minutes.



Rev. E. C. Bass, D. D.

The New Presiding Elder of Providence District.

Rev. Edward C. Bass, D. D., the newly-appointed presiding elder of Providence District, New England Southern Conference, was born in Moretown, Vt., in 1836. His mother was sister to Revs. John and David and Edmund and Andrew J. Copeland. His father was a farmer. His college preparatory studies were finished at Newbury Seminary. He graduated at the University of Vermont in 1859, in a class of twenty-one members. In 1864 he was given the degree of D. D. by his alma mater. He joined the Vermont Conference in 1861, and has been in continuous pulpit and pastoral service thirty-five years. His appointments have been: Pittsfield, Bellows Falls, Newbury, Springfield, St. Johnsbury, Waterbury, and Brattleboro in his home Conference; Plymouth, Lebanon, Concord, Lawrence, and Rochester in New Hampshire Conference; Gardiner in Maine; and Taunton and Newport in New England Southern Conference.



Rev. G. M. Curl.

The New Presiding Elder of Concord District.

Rev. George Mitchell Curl, the newly-appointed presiding elder of Concord District, New Hampshire Conference, was born in Elkhart, Ind. He was educated in the schools of his native town and Des Moines, Iowa, and later at Cornell College, Mt. Vernon, Iowa. In 1872 he was received on trial in the Northwest Iowa Conference, and two years later in full connection, and ordained deacon by Bishop Gilbert Haven. Having completed the course, he was ordained elder by Bishop Foster in 1876. He was transferred to the New Hampshire Conference in 1881, and served the following charges: Antrim, Littleton, Claremont, and Great Falls. In the spring of 1889, receiving an invitation to become pastor of the church in St. Johnsbury, Vt., Mr. Curl was transferred to the Vermont Conference, and had three pleasant and very successful years. Returning to the New Hampshire Conference in 1892, he was stationed at Baker Memorial Church, Concord. During this pastorate a new church edifice was erected, and nearly two hundred were added to the membership. In all the charges where he has served in New England the circulation of ZION'S HERALD has been increased. By a unanimous request of the district he was appointed presiding elder by Bishop Fowler.

OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

THE three great metropolitan Conferences that centre in New York city have just closed their annual sessions; each of which has been of more popular interest than usual, and each one quite likely to affect seriously the future standing of important measures and prominent men. As "Metropolitan" is not a prophet, but only a historian, he mingles among the brethren to find out and record the action of the Conferences and their impressions and convictions in the great movements of the church. Many things have occurred in these sessions worthy of highest praise, some to be "allent over in half a dozen languages," and a few to characterize as they deserve. The

Newark Conference

came first, and was notable for the splendid way in which they elected Dr. Butts of Drew Seminary, and Dr. Baldwin of the Missionary office, to the General Conference. No man in these three Conferences is as popular among preachers and laymen as Dr. Butts, and he is deservedly so. He is not only a great scholar and theologian, but he is a great preacher and a great administrator, a most clear-headed, fine-spirited man, an approachable, lovable Christian gentleman. If a free vote of all the delegates of these three Conferences was taken, Dr. Butts above all delegates would receive their votes for Bishop. But they might hesitate to do it, as it would be a serious blow to Drew Seminary that already has two vacant chairs.

Dr. Baldwin, a conservative-progressive man, has a host of friends who would like to see him elected as a Missionary Secretary or a Missionary Bishop to China. I heard three managers of the Missionary Society declare in favor of electing Dr. Baldwin as the office or resident secretary of the Society, and then setting free the other secretaries to educate and rouse the spirit of a larger benevolence in the church. No one in the Mission House is so well informed as Dr. Baldwin concerning the fields and the workers therein.

That great debating society known as the

New York East Conference

closed its session in New Haven on Tuesday night last under the presidency of Bishop Merrill, who presided with a quiet and easy assurance that caused him to be highly respected. If Bishop Merrill is getting older, he failed to show it; his uniform good temper, his easy mastery of every question, his respect for the men, his quick and thorough understanding of the point at issue, and his ability to disentangle all kinds of difficulties, made his presidency of the Conference one to be remembered. We could wish some of the younger Bishops would get from him the secret of his gracious and agreeable spirit and manners. The session has not been marked by any notable debates, but it was characterized by a number of personalities that caused many to wonder if this famous Conference was changing character, and whether some of its noted men were not becoming petulant and irascible, or possibly overworked and overstrained.

These violations of good taste and brotherly feeling have not been on the part of unknown men, unaccustomed to parliamentary proprieties, who spoke hastily and in the heat of fiery debate, but notably by one very prominent member, oftener on his feet and speaking longer than any other three members of the body. The incense of popularity may turn a man's head, and lead him to think that he is a veritable Jove that may brook no opposition without a thunderbolt in reply. Ridicule and innuendo are dangerous weapons, and one may raise a hasty laugh at another's expense who does not deserve it. A man may be so intent on making his point that he entirely disregards the feelings of his opponents, and uses in public innuendoes that he would not in private, and then explains his words afterwards to suit the exigencies of the case. It is a great thing to have a giant's strength; it is a greater thing to use it gently.

On Friday they elected delegates to the General Conference, selecting six of the seven on the first ballot. Dr. Buckley led with the splendid vote of 212 out of 245. He was closely followed by Dr. Kelley of the Review. Only one pastor, Chadwick, was elected out of the seven; two were presiding elders, Wing and North; one a college president, Reed; one a secretary, Maine; and two, Buckley and Kelley, are editors. It was said afterwards that there were a large number of complimentary votes on the first ballot, "and they overdid it, not expecting an election." The non-expecting ones were left at home. In the Lay Electoral Conference there was a good deal of hard work done, electing two splendid business men—John Sessions, of Bristol, Conn., and John French, of Brooklyn. Neither of them will afflict the Conference with long speeches, but they are clear-headed and conservative men.

The Associated Press reporters unintentionally made the remarks of Dr. George Lansing Taylor about Dr. Buckley and the Advocate to mean the opposite of what he intended. Dr. Taylor's jokes are of the Brobdingnag order, and to the preachers who knew him and his relations to Dr. Buckley, it was only like an elephant playing tricks with a favorite monkey. He did not mean to criticize severely the Advocate or its able and versatile editor, but to have a little Brobdingnag fun. I suspect that the editor wished it had been with some other man.

One of the great features of this Conference is the annual reports of the presiding elders of their districts. Of one of them the reporters

said: "It was largely cheering news, but it wasn't very thrilling." But of Dr. Beach's report too much cannot be said. It always draws and holds the crowd to the end, under any circumstances. It was full of bright things, and other presiding elders might well study his reports as models. The anniversary addresses of Drs. Spencer, Leonard and Hamilton were unusually fine, and were largely attended and fully reported in the daily papers.

New York Conference,

according to the papers, was true to its record for a few years past, and gave a great deal of time to Conference politics, and the busy, bustling, flying preachers suggested a time of queen-making in the hive. The most prominent thing was the varied efforts to secure sufficient numbers (300) so as to be permitted to elect a seventh delegate to General Conference. Twice they were within one of it, and each time, like the cup of Tantalus, it was dashed from their lips. A sudden death during Conference broke the number once, and the second time the transferred brother was found to have voted in his other Conference and so could not be counted in New York. But for the many speech of Dr. Crawford against this Tammany-like policy being continued, he would have been the seventh delegate, having been elected immediately after, as first reserve, by a large majority. The Conference seemed to wake up to the idea that they were being led by men who were more eager for office than for righteousness. Some men after being elected themselves lost their zeal for seven delegates. The Conference seemed to feel better after getting rid of this bit of unwholesome politics, and to think that they had too long been led astray by ambitious men.

There were some surprises in the election of delegates. One man went from his place at the top of the delegation nearly to the bottom with a bump that took his breath away. It was a surprise to many that Dr. Schell, the Epworth League secretary, got such a feeble vote for General Conference. He urged the Conference to memorialize the General Conference in favor of removing the office of the secretary to New York. One incident in the election is worthy of record: A question was sprung just before the vote to draw out the position of the candidates on the time limit. Silence was good policy, but all the same Dr. Day, a very Rupert in debate, sprang into the discussion in a way and with a spirit that made men feel that he cared more for his convictions than for any office. The ministers liked that sort of thing, and it secured for him a good many votes, that put him away up at the head of the list. This fact means a great change of sentiment in this Conference, in their valuation of men.

The New York Conference has had a bad name for many years in the matter of ecclesiastical politics. It was a pleasure since Conference to hear, from many of their best men, that this year there is a decidedly better state of feeling. I was told "the party that have been crying, 'stop thief,' 'smash the old ring,' and hoisting of now 'having the Conference in their hands,' have been at work since Conference trying to find out what sort of an earthquake has happened, and that they are diligently hunting after their own remains." I remember your correspondent, "Stuyvesant," was called to order by a New York presiding elder some eight months ago for his statements as to what he had heard men say about Bishop Newman's action in dividing the old New York District a year ago. The best answer to the youthful elder will be found in the fact that Bishop Nide has "felt compelled by the unanimous vote of the Lay Electoral Conference to consolidate the two districts." The mighty cheer that went up from the great church for several minutes from people and preachers must have satisfied Bishop Nide that he had done a righteous thing. The next thing was to place a man in charge who had the respect and confidence of all. Dr. Osborn was brought to the front, and there is peace once more.

Dr. Longene, one of the elders, was invited to the Madison Avenue Church, and as the Bishop had the idea that the city was not a very desirable residence for the other elder, he removed him to the healthiest part of the work, away back in the mountains. It is said that the elder does not as yet appreciate the change.

There was a large amount of small and useless discussion of matters of no great interest save to the men who introduced the resolutions, and they were as prodigal of time as though they were on a summer jaunt. We hear of one decided mark of progress. A vote on a woman question was nearly a tie, on a count vote, instead of the former two to fourfold majority against her admission to the General Conference. Dr. Watkinson's sermon at one of the morning sessions was a triumph of mind and soul over a frail body. His voice and manner are feminine, but his preaching was that of a giant. Again and again the Conference broke into cheers. Dr. Watkinson is a genuine delegate of the British Wesleyan Conference. The brethren enjoyed his happy and humorous hits at themselves, and cheered his description of the present heroic stand of isolated England with most of the European nations against her. No one need look for any sympathy in a Methodist Conference with our Congressional Jingoism. The Christian bodies of this country will never permit a war with England. "Blood is thicker than water," and we are of one blood.

It is too early to speak of the transferred men and their work; but in the case of Dr. A. D. Vall there is a good joke going abroad. His people had arranged to give him a grand reception on Wednesday night, and a crowded church with all the accessories were waiting. But the Conference did not close until 10:45 that night, and Dr. Vall was too old a bird to go before the Bishop said "Go." It is an unusual thing for a man to go to such a great church for a third time, but the Park Avenue people would not hear of any second choice. There was a grand send-off by the vote of the New York East Conference, and when he was received back into the old New York Conference, they gave him cheer upon cheer of welcome that assured him of their good-will. It is an evidence that the dead line at fifty is a myth to a man who does faithfully the work of a Methodist preacher.

The Sunday School.

SECOND QUARTER. LESSON IV.

Sunday, April 26.

Luke 16: 19-31.

(Read the entire chapter, Luke 16.)

Rev. W. O. Holway, U. S. N.

THE RICH MAN AND LAZARUS.

I. Preliminary.

1. Golden Text: *Ye cannot serve God and mammon.*—Luke 16: 13.

2. Date: A. D. 33 or 30.

3. Place: Perea.

4. Circumstances: We have here another parable, called forth by Pharisee malice and aimed at Pharisee hypocrisy and selfishness. The story of the Prodigal Son was followed by that of the Unjust Steward; and when the Pharisees "decided Him" (literally, "turned up their noses at Him"), expressing thereby their disdain and unbelief, He set before them this picture of Dives and Lazarus, both in their present widely differing circumstances and in the eternal reversal of their conditions in the hereafter. The narrative has the form rather of a biographical sketch than that of a parable, particularly in its use of the proper name "Lazarus" (which some expositors have connected with the Lazarus of the New Testament history, and others with a notorious beggar of that name in Jerusalem); but, in whatever way it is regarded, its lessons are equally valuable; while its delineations of the feelings of the unconverted after death, implying the certainty of conscious existence and the absolute fixity of eternal conditions, give it a unique and important place in our Lord's teachings.

5. Home Readings: Monday—Luke 16: 19-31. Tuesday—Amos 6: 1-6. Wednesday—Luke 12: 19-31. Thursday—Revel. 6. Friday—1 John 2: 1-17. Saturday—Matt. 6: 19-34. Sunday—Matt. 25: 1-48.

II. Introductory.

The parable sets before us the two opposite poles of this world's social status—plethoric wealth and pinching poverty. The rich man is reputable enough—the type of a very common class then and now. His raiment is royal in its texture and richness; his table groans under its sumptuous weight of tempting delicacies; his mansion is roomy and palatial. There is no hint of unlawful acquisition or of oppressive treatment of the poor. The only, but really fatal, truth about him is that he lives in a world of which self is the centre and circumference; he has no outlook beyond it. His wealth is a reservoir with but a single outlet—leading to himself. And Lazarus is a type—once common enough, and even now not rare—of extreme and hopeless poverty. Both to point the contrast and to accord with Eastern custom, he is laid daily at the rich man's gate. His poor, ulcerated body and evident helplessness would at once have appealed to any heart "at leisure from itself;" but the rich man passed in and out every day, and scarcely bestowed a glance or thought upon him. The beggar was often hungry, and would have been content with even the crumbs which fell from the rich man's table; but, alas! he rarely got even these. Dives was not, perhaps, heartless, only thoughtless—too wrapped up in himself to think of the wretched beggar at his gate, whose unpitied sores excited sympathy in the very brutes: "The dogs came and licked his sores."

Lazarus disappeared one day. He no longer lay, a silent reproach, at the rich man's gate. He was scarcely missed on earth, unless by the dogs. His obscure burial even is not mentioned; and this would end the story had not He who "brought life and immortality to light" dropped the veil, and given us a glimpse of the poor beggar—no longer poor—conveyed by angels to the heavenly fellowship of the patriarchs of the church. Spurned from the thresholds of earthly palaces, he received an abundant welcome into the "house of many mansions." And the rich man also died, and to his remains was accorded a pompous and costly burial; but no cohort of bright angels was in waiting to receive his spirit. "In hell he lifted up his eyes;" and from the limbo of the condemned writhing in torment he recognized in the far-away paradise Abraham, with Lazarus "in his bosom." He seems to feel the justice of their changed relations, for he expresses no surprise at the beggar's exaltation, or his own abject and awful doom. He does not even ask for release—only for relief. Even as much water as would adhere to the finger-tip, if dropped upon his fevered tongue, would be a blessed boon; and he begs Father Abraham to send Lazarus on this errand of mercy, and to grant this slight alleviation of his misery. But the reply of Abraham cut off all hope. The rich man—no longer rich—was reminded that he had had all he wished in life, and had cared for nothing else; while Lazarus, denied every comfort and bearing meekly his lot, but laying up meanwhile treasure in heaven, had now come into pos-

session of riches of which death could not rob him. Further, he was informed that the separation between them was insuperable. A "great gulf" was fixed—an impassable chasm—which could not be crossed from either side.

The colloquy would naturally have ended here, and the doomed wretch have resigned himself to his fate; but a further request—that Lazarus might be sent to warn his "five brethren, lest they also come into this place of torment"—while it intensifies the picture, gives opportunity for the specific teaching that for every age the established privileges and means of grace are ample, and carry with them their full responsibility. The "five brethren" had "Moses and the prophets," whose testimony was sufficient if obeyed. If not obeyed, no vision or voice from the grave would be of any avail to persuade them.

III. Expository.

19. A certain rich man.—Rich men's names are commonly known, and poor men's unknown. The case is reversed in this parable. The name "Dives," sometimes given to the rich man, came from the Vulgate; it is not a name, but simply a Latin word meaning "rich." Whedon thinks that this parable was so framed as to suggest to the hearer's imagination Herod Antipas, just as the parable of the Pounds is supposed to be based upon the history of Archelaus. Purple—the royal color, obtained from a rare shell-fish found in the vicinity of Tyre, one murex yielding only a drop or two of the brilliant dye. "In the time of Oloero one pound of dyed wool cost £25." Linen—for undergarments; sometimes white, sometimes yellow; used principally by females; made from Egyptian flax; worth sometimes twice its weight in gold. Fared sumptuously.—His meals were banquets as to abundance and splendor of service. Thus far nothing has been said to indicate that the man was culpable. The parable is not aimed at wealth as such, but against wealth devoted to selfish gratification and forgetful of charity. "His crime," says Trench, "was a Lazarus lying at his gate, and lying unrelieved." "The rich man was not condemned for his wealth, nor was Lazarus saved for his poverty" (Abbott).

20. Lazarus—either a contracted name, from Eleazar ("God my help"), or a symbolic name, meaning "helpless," "forsaken." The name may have been suggested to Jesus by the message of the sisters at Bethany, which must have reached our Lord about this time, that their brother Lazarus was sick. "In every tongue in Europe a 'Lazarus' is now regarded as a descriptive name for the poor." Laid at his gate—carried there by his friends to get a livelihood by charity. Full of sores—probably leprosy, or the result of improper or insufficient food; his entire skin was covered with ulcerations.

21. Desiring to be fed—implying that his desire was rarely realized, even for "crumbs," or fragments of food thrown away as worthless, or given to the dogs (Mark 7: 26). The dogs came.—They ran wild, without owners, in Eastern cities. The beggar's unbandaged sores received from the dogs the pity and alleviation which the rich man failed to render. The faith, patience, and resignation of Lazarus must be assumed from the sequel of the parable. Neither his suffering nor his poverty would have carried him to Abraham's bosom.

We have, in fact, in the two descriptions, stroke for stroke. Dives is covered with purple and fine linen; Lazarus is covered only with sores. The one fares sumptuously; the other desires to be fed with crumbs. The one—although this is left to our imagination to fill up—has numerous attendants to wait on his least caprice; the other, only dogs to tend his sores (Trench).

22. The beggar died.—His funeral is not mentioned; probably he had none worthy of the name. Was carried—that is, his spirit. By the angels.—Says Kiddle: "Rich men were pall-bearers of their associate, but the beggar was borne by angels." Into Abraham's bosom—a metaphorical expression, synonymous with "Paradise" in Luke 23: 43, and founded on the idea of reclining at a banquet. "In Sheol, or Hades, the general appellation for the abode of departed spirits, the Jews distinguish, on the one hand, a place of punishment—Gehenna; on the other hand, Paradise for the pious. We have to understand the rich man as being in the former, Lazarus as being in the latter" (Van Oosterzee). The rich man... buried.—"The last service his wealth could render him was a magnificent funeral" (Abbott). Says Trench: "There is a sublime irony, a stain upon all earthly glory, in this mention of his burial, connected as it is with what is immediately to follow."

Phedon asked the dying Socrates: "How shall we bury you, Socrates?" "Just as you please," said Socrates. "If you can catch me." And, smiling, he continued: "I cannot convince Phedon that the mind co-existing with him is myself; but he thinks me to be the corpse he will soon see laid out, and asks how he shall bury me" (Whedon).

23. In hell—E. V., "Hades"—the general name for the abode of disembodied spirits, as well of the good as of the bad. Lifted up his eyes.—The place of punishment was believed to be in the deepest part of Hades. Being in torment.—Ellis comments thus: "The nature of the 'torments' here is suggested by the 'flame' of the next verse, but that word has to be taken with all its symbolic associations, and does not necessarily imply the material ele-

ment of fire. What is meant is that there shall be for the soul of the evil-doer, when brought face to face with the holiness of God, which is as a consuming fire (Heb. 12: 29), an anguish as intolerable as the touch of earthly flame is to the nerves of the mortal body." Seeth Abraham—implying recognition of friends in the other world; teaching, too, to the Jews that descent from Abraham would not, in itself, avail. In his bosom—the position of reclining at a banquet; and teaching that the poorest saint on earth may rise to the highest blessedness and communion in heaven.

24. He cried—"the only instance in Scripture of praying to saints" (Jacobus). Father Abraham.—Had he treated Lazarus as a brother, it is possible that he would not have been compelled to make his appeal to "Father Abraham." Dip the tip of his finger, etc.—The intolerable torment which the spirit of the rich man was now enduring, is most vividly set forth by this request. Says Schaff: "Though entirely figurative, it means that the souls of the impenitent after death suffer as terribly as though fire were tormenting their bodies."

If any one should curiously inquire about flame, what is its nature, and how it can hurt a spirit, I can give no information on the subject, and I can gather none from the parable. One thing I know, that this representation is a red light hung out before me as I am rushing forward on the line of life—hang out to warn me of danger, and hung out by the hand of Him who came to save the lost. I understand perfectly what the bosom means to me; it is my part to take the warning which it gives; and, as to the exact state of events and capabilities in the world to come, I shall learn all when I enter it (Arnott).

25. Son.—He acknowledges the relation, even in the case of a man numbered among the lost. Remember.—Memory survives death, and is intensified in the hereafter. Didst receive thy good things—the things that seemed good to thee; thou hadst them during life; whereas Lazarus had set his heart upon a different kind of good.

It is a religious equation of fortunes: you then the good, and he the evil; now you the evil, and he the good. Of course this does not pretend to be the whole of it. Underneath the reasoning lies the idea of that radical diversity of character which creates the diversity of destiny. You lived for time, and had your blessings in time. He lived for eternity, and has his blessings in eternity. You were rich towards the world, and poor towards God; he was poor towards the world, and rich towards God. The difference of outward temporal conditions is taken as the index of difference of character (Prof. Keedrick).

26. Beside all this.—Not only would it be morally wrong to grant the request, but it would be impossible. A great gulf—a chasm, or abyss, unfathomable and impassable; which "neither mercy from heaven nor repentance from hell can bridge" (Abbott). These words plainly teach a permanent separation, with no hint of change or "restoration." They contradict the papal doctrine of purgatory.

27, 28. Wouldst send.—Trench construes this request as "a secret justifying of himself and accusing of God: 'If only I had been sufficiently warned, if only God had given me sufficient clear evidence of these things, of the need of repentance, of this place as the goal of a sensual, worldly life, I had never come hither. But although I was not duly warned, let at least my brethren be.'"

His eyes are now open to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a lost spirit should feel and express such sympathy, is not to be wondered at. The misery of such will be very much heightened by the awakened and active state of those higher faculties and beliefs which selfishness and the body kept down, here (Alford).

29-31. Moses and the prophets—a most valuable testimony to the sufficiency of the Old Testament Scriptures to instruct the Israelites, and save them from the "torments" of Hades. Nay, Father Abraham.—He wanted to startle them into the truth, forgetting that interpositions of this kind had fallen over and over again in Jewish history to produce any abiding conviction, or effect any important change. If they hear not, etc.—The common fallacy is here dispelled that extraordinary revelations, especially those from the spirit world, will prove more convincing or lead men more surely to a change of life than the simple Gospel story, with its miracles, teachings, and abundant confirmations.

Dr. Schaff, at the end of his comments, gives the following summary: "The future world in the light of this parable. Our Lord here assumes: 1. That all live after death; 2. That in the state of the disembodied dead there are two classes, which remain unchanged—the punished and the blessed; 3. That the disembodied spirits retain their personality and their memory; and

that one element of torment is the apprehension, on the part of the lost, of what they would not believe on earth, without any corresponding moral effect; so that even natural sympathy only increases their misery. The parable, especially in its closing verses, cautions against too great curiosity on this subject. The answer He puts in the mouth of Abraham is not only opposed to modern 'Spiritualism,' but also attempts to work upon the conscience and awaken faith by a graphic portrayal of future misery. If Lazarus, coming from Abraham's bosom, and a witness of the sufferings of Dives, could do no good to those who were disobedient to the simple words of divine Revelation, little good can be expected from the most vivid description made by those who have never been there. Dante's Inferno has done little for Christianity."

IV. Illustrative.

1. If we sometimes look on a poor, imbruted mortal—one who walks, looks, speaks, not as a proper man, but as the vestige only of a man—asking in ourselves, what is there left that is worth salvation?—as if there were nothing; still he lives, and, what is more, some of his qualities, viz., his passions and appetites, and all his lower affluities, are even increased. His thoughts, too, run as rapidly as they ever did, only they run low; his imaginations live, only they live in the style of his passions. It is not, then, annihilation that we see in him. Nothing is really annihilated but the celestial possibilities. And so it is with every soul that refuses God and religion. A living creature remains—a mind, a memory, a heart of passion, fears, irritability, will—all these remain; nothing is gone but the angel life that stood with them and bound them all to God. What remains, remains; and, for aught we can see, must remain; and there is the fatal, inevitable fact. How hopeless! God forbid that any of us may ever know what it means! (Bushnell.)

2. How shocking must thy summons be, O Death, To him that is at ease in his possessions! Who, counting on long years of pleasure here, Is quite unfurnished for that world to come! In that dread moment how the frantic soul Raves round the walls of her clay tenement; Runs to each avenue, and shrieks for help, But shrieks in vain. (Blair.)

3. The parable of the Rich Man and Lazarus admits of more than one explanation; but at least they who heard it could not miss the one plain and obvious application, that the decisions of the next world will often reverse the estimation wherein men are held in this; that God is no respecter of persons; that the heart must make its choice between the "good things" of this life and those which the externals of this life do not affect. And what may be called the epilogue of this parable contains a lesson more solemn still, namely, that the means of grace which God's mercy accords to every living soul are ample for its enlightenment and deliverance; that if these be neglected, no miracle will be wrought to startle the absorbed soul from its worldly interests; that, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." *Audite fidei salvamur*, says Bengel, *non apparitionibus*—"We are saved by faithful hearing, not by ghosts" (Farrar).

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"CONGRESS IN SESSION."

Congress will not adjourn until May 15th, and every one should seize the opportunity of visiting Washington before that time. "Royal Blue Line" personally conducted parties leave Boston April 15th, and May 6th. The rate of \$23 covers hotel accommodations and every expense. Stop-over privileges. For Illustrated Itinerary address A. J. Simmons, New England Agent, 211 Washington St., Boston.

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The Conferences.

New England Conference.

Boston South District.

Allston.—Rev. C. H. Hanaford has had a most useful pastorate of four years in this flourishing church. He now thinks it best to change his field of work. His parishioners in large numbers gathered recently for a reception given in honor of Mr. Hanaford and his wife, who shares with her husband the love and esteem of the church. This pastorate has been influential throughout the community. The pulpit has stood for intelligent patriotism and earnest evangelism.

Boston North District.

Leominster.—Rev. C. H. Talmage has of his own will thought it best to terminate his pastorate at the next Conference. He has had three very successful years with this people. His determination has caused much sincere regret among his congregation and throughout the entire town. At an adjourned meeting of the quarterly conference, held April 1, a series of resolutions was passed in which, among other appreciative words, the following summary is found: "He has proven an interesting and able preacher, and a genial, faithful pastor, inspiring many Christians to deeper spiritual life, and with the Divine blessing helping the church to lead many souls to Christ."

Winchester.—A farewell reception was tendered to Rev. and Mrs. C. E. Holmes by Mr. and Mrs. Frank L. Ripley at their residence, Monday evening, April 6. A large company was present, and during the evening a purse of gold was presented to the pastor and his wife.

Boston East District.

Meridian St., East Boston.—At the Easter communion 7 were received by letter, 2 from probation, 7 on probation, and 10 were baptized. The year closes very pleasantly, with all bills paid and a healthy increase in all departments of church work. Rev. L. W. Staples, pastor.

Belmont, Malden.—Easter Sunday was observed with special services morning and evening. There was a crowded house at each service. Seven persons were received into full membership and 15 on probation. Rev. Geo. H. Clarke, pastor.

Snugus.—At the last quarterly conference very complimentary resolutions to the pastor, Rev. G. U. Osgood, were passed, he having signified his intention to retire for the present from the active work of the ministry on account of ill health. These resolutions were supplemented on the last Sabbath of the Conference year by a present of \$120 from the congregation.

Maine Conference.

Portland District.

At Kittery 13 were baptized by the preaching elder, and 25 have been received on probation. At South Portland during the year 32 have been received on probation. At Kennebunk and Saco Road 18 have been received in full and 27 on probation. At Kennebunkport 10 have been received in full, and 4 were baptized on a recent Sabbath. At Westbrook 20 have been received in full and 10 on probation. Woodford's received 26 by letter, also 4 probationers by letter, and in full from probation 9 and on probation 14. Congress St. received in full 32 and on probation 15. Pine St., 26 in full and 4 on probation, and Chestnut St. a large number in full.

East Maine Conference.

Bucksport District.

South Robbinston.—The work of the year is closing well. Pastor and people are hard at work seeking for the greatest possible results. Four have started in the way since our last report. Rev. J. D. McGraw is pastor.

Perry.—This charge has been supplied by the pastor from South Robbinston, and because of the pressing demands on the other parts of his great field of labor, he has not been able to devote much time to pastoral work among this people—a kind of work that is very much needed; but the interest is quite good and the congregations are increasing. On old debts \$50 has been paid.

Eastport.—Since the removal of the debt that has been upon this society for some time, and the reception of 35 new members into the church, this society has indeed taken on new strength, and with fresh zeal is pushing the battle for the Lord. This church leads in amount raised on old indebtedness, having raised and paid not far from \$600 this Conference year. Rev. John Tilling is pastor.

Pembroke.—The work at this point moves on apace, with Rev. E. S. Gahan to lead the way, and with his plain and able sermons he is giving the people wholesome doctrine. Earnest efforts have been put forth during the winter months to lead believers to a higher plane of Christian living, and at the same time to seek the lost. Several have been received and two converted recently, according to the report at the fourth quarterly conference.

Edmunds.—This has been Rev. B. W. Russell's first year, and he and his labors are spoken of in the very highest terms. There are many reasons why a preacher on this field works at a disadvantage, yet Mr. Russell has had a successful year, and has proved that loyalty to God and hard work will get the victory.

Whiting.—Though living twelve miles away, Rev. A. B. Carter has put in a year of faithful labor among the people at this place. His labors have been appreciated, and as a result success has followed. Six have been received in full relation. A request was made at the fourth quarterly conference that Whiting and West Lubec constitute a charge next year, and that the pastor live at Whiting.

Lubec.—Rev. P. A. Smith, with N. S. Dow as local preacher, has had a very pleasant year with this people, and the reports at the fourth quarterly conference show that good results have been secured. At South Lubec the church debt has been greatly reduced, and at the village extensive repairs have been made on the parsonage. The amount raised for repairs and to pay on old debts was \$278; while \$30 worth of books have been added to the Sunday-school library at West Lubec.

Millbridge.—Interest has been good in many directions during the year. Though the pastor does not feel quite satisfied with the results, we feel confident that the seed sown will in the near future bring forth an abundant harvest.

The people will be well pleased to have the relation continued another year, and the pastor, Rev. R. Sutcliffe, does not object.

Cutler.—At this point Rev. W. James has put forth earnest efforts, and has been encouraged in his labors as he has seen an increase in attendance at the preaching services, and somewhat of an increase in interest in the work of the Lord.

Cherryfield.—This charge has been very satisfactorily supplied by the pastor from Millbridge, Rev. R. Sutcliffe, and the request that comes from this place is that the old-time arrangement of being attached to Millbridge as a charge be resumed.

Castine.—For some time this society has felt keenly the need of extensive repairs on the church edifice, and after a careful canvass of the place to see what could be raised, undertook the improvements needed. The church has been enlarged, rehinged, painted outside, new and beautiful windows of stained glass put in, the old pews replaced by very handsome and substantial hard wood ones, new carpets laid throughout, the ceiling and walls covered with beautiful steel ceiling, and the whole interior painted in a very artistic manner. The entire expense, \$2,800, has been secured. March 9 and 10 the reopening services took place, beginning Monday evening with a very interesting lecture by Rev. H. E. Foss, on "Up the Ladder."

Tuesday afternoon Rev. J. M. Frost preached the reopening sermon and Rev. R. H. Boynton conducted the money raising. In the evening Rev. H. E. Foss preached and Presiding Elder Norton, assisted by the preachers present, conducted the formal reopening services, which were followed by a sacramental service. Revs. D. B. Dow, of Old Town, and Geo. Reader, of Brooksville, and Rev. Mr. Cushman, pastor of the Congregational Church of Castine, in addition to the names above noted, assisted the pastor, Rev. U. G. Lyons, in the services. With their church in the village in such excellent shape, and a new chapel at Siscoe District worth \$1,000, and twenty-five conversions since Conference, it looks as if Methodism were not running out very fast only as it runs out to save the lost. The results of this year's labors stand as a monument of what can be accomplished by earnest effort put forth by a united band of workers who are determined to succeed. The year is closing well with this society along all lines.

Penobscot.—Rev. G. M. Bailey has had a very successful year among the people on this charge. He has labored hard, but not without fruit: 12 have been converted and 7 joined the church. All interests of the church are carefully looked after. The future of this church is encouraging.

Brooksville and South Penobscot.—Rev. Geo. Reader is closing his second year with this people, and while there has been no great move yet, we believe that good seed has been sown, and in due time the harvest will be sure. Four have started in the Christian life. During the year the parsonage has been painted outside and some much-needed repairs made on the inside.

Orland.—The report at the fourth quarterly conference showed that the labors of Rev. Chas. Rogers have not been fruitless, though not as large visible results as the pastor desired had been reached. Patient and faithful toil will be rewarded, though the time of waiting may seem long sometimes.

South Orrington and Centre.—The pastor, Rev. W. A. McGraw, in his report to the fourth quarterly conference, said: "The year now closing has been the best year of my ministry." Some fruits are manifest at every preaching place. Five have been converted, 18 baptised, and 22 received in full membership.

Orrington.—Rev. J. E. Lombard is closing his first year with this people, and it is closing well. Thirty-one have requested prayers, and of that number a good proportion have taken the necessary steps to enter the way of life and are doing well. With the new interest and the newly-painted church, everything seems to be promising for the days to come.

Bucksport Centre.—The pastor, Rev. W. F. Campbell, reports the interest on this charge as fairly good, though financially it has been a very hard year. An old-time reformation is needed to stir up things all along the valley of the Penobscot, such a revival as will cause people to forget some of the past and live for the present and future.

Winterport.—Methodism still lives and thrives to some extent in this place. The pastor, Rev. J. P. Simonton, has toiled hard on all parts of his field and has seen some results. The church has been quickened and three have been converted, 3 have been received into the church in full, and 3 on probation. Good interest is manifested in all departments of the work.

Hampden and Newley's Corner.—For two years Rev. A. J. Lockhart has ministered to the people on this charge, and his labors are very highly spoken of. All branches of the work are carefully looked after. Two have recently joined the church.

Eddington.—Though handicapped somewhat by lameness, Rev. M. Kinney has put in another year with this people, and success has attended his labors. Three have been baptized, 5 received into full membership, and 6 on probation. A very good degree of interest is manifest in the work.

Brewer.—Rev. J. T. Crosby is closing his fourth year with this people, and it has been a fruitful one. Seven have been baptized, 7 have joined in full, and 5 on probation. During Mr. Crosby's pastorate a goodly number of conversions have been made of persons who will be valuable to the church and world as Christian workers.

Bucksport.—New furnaces have been put into the church to warm the vestries, 15 have been received into full membership, and \$33 for missions has been raised, which will keep this charge in class first on missions, and place it well up to the front, if not at the very head of the list. Rev. J. T. Richardson is pushing the work and is deserving of a great victory. The year closes well.

Surry.—The reports at the fourth quarterly conference show that it has been a prosperous year with this society. Good interest in all the services has been manifested throughout the year. Six have been baptized and 2 received in

full membership. Rev. David Smith is closing his third year with this people.

Ellsworth.—There has been an advance in the finances, the Sunday-school, and Epworth League, over the preceding year. Through the untiring efforts of the pastor, Rev. I. H. W. Wharf, backed by the "loyal few," the work on this charge has made a commendable showing; \$300 has been expended in repainting the parsonage, and benevolences are raised in full, with an advance made on some. Mr. Wharf is held in high esteem by the people of this city for his faithful work for the church.

East Maine Conference Seminary.—Notwithstanding the hard times, a goodly number have been in attendance at this school throughout the year, and, as usual, faithful work has been done.

Bangor District.

Carmel and Lecant.—Quiet prevails. The quarterly conference was a pleasant one. A goodly number were out and all seemed content. This is Rev. Geo. Higgins' fourth year, and his return was requested for the fifth.

Diamond.—This charge must have a change, as the pastor, Rev. W. H. Dunnack, expects to go to college. An excellent spirit prevails and the pastor leaves a field in prime condition for a good man to enter.

Corinne and Exeter.—This is a large field and demands hard work. The loss of our church at Exeter in the beginning of the year greatly crippled our work, but the Free Baptists kindly opened their church to us. We trust another summer will bring forth a new edifice here. Rev. E. A. Carter has patiently and persistently prosecuted the work and is much beloved by the people. Rev. F. H. Osgood is assisting the pastor in revival work.

Harmony and Athens.—Considering the conditions, this year has been remarkably successful. The church believes in and loves the pastor, and his return was requested.

Monsen.—This is a Swedish mission, and the pastor for the past three and a half years has been Rev. Swante Moody. He is much beloved by his people, but he will probably leave us this year for a charge farther west. We deeply regret his departure. He is a genial Christian gentleman, and has, we think, a good future.

Bangor.—Grace Church and First Church are happy in retrospect and anticipation. Free of debt, with a good benevolent showing and united churches, it is better farther on.

Dexter.—This charge asks Conference this year to keep hands off their pastor. General prosperity is reported. Rev. J. F. Haley is contented.

Pittsfield.—This people have scarcely recovered from the shock of dedication. They can

hardly credit yet that they have such a fine and pleasant church free of debt. Rev. G. H. Hamilton will doubtless return to enjoy the conditions.

Harland and Athens.—The pastor's health, which has hindered him somewhat in his work, is now good. Finances are in good condition and benevolences well up. Pastor and people are looking hopefully toward another year.

Dover.—In many respects the past year has been the best in the history of this church. We cannot conceive how a people could be happier in their work and prospects. Rev. C. O. Whidden is the man who leads in the conquest. E. H. B.

Vermont Conference.

St. Albans District.

Milton.—Rumor has it that Rev. R. Chrystie will not take work from Conference this spring.

Morrisville.—A dainty supper, with strawberries and cream, was gotten up for the benefit of Rev. J. H. Wallace, and netted \$65.

Wolcott.—Two persons united with the church on a recent Sabbath.

Highgate.—L. D. Herrick, an old steward and long-time superintendent of the Sabbath-school, was found dead on the lounge, at 6 o'clock in the evening of March 9, at the home of his son.

Fairfax.—The Sabbath-school gave a temperance concert at the church Sunday evening to a full house.

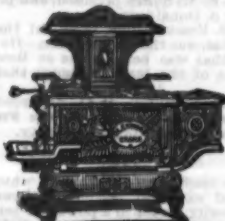
Worcester.—Rev. Geo. Deuel has been quite ill with pneumonia. Rev. P. H. Carpenter took his place at the church last Sunday. Mr. Deuel has now so far recovered that he will be able to resume his duties.

St. Albans.—At the last quarterly conference, by a unanimous vote, the return of Rev. Dr. Nutter for another year was requested. The report of the pastor showed that the church was free from debt, \$1,300 having recently been raised for this purpose. Three members have died during the quarter, 6 have been received into full membership, and 20 on probation. Sunday, March 15, 6 young persons were baptized, and there were 11 baptisms and 4 received into full connection, March 22.

East Franklin.—Rev. Edwin Prouty, a stirring, elderly local preacher, had the misfortune to break the small bone in his leg recently. He preached Sabbath, March 22. Mrs. Prouty is very dangerously sick with erysipelas.

Montgomery.—Mrs. Sally Upham, a member of the Methodist Church for more than sixty years, passed on to her reward, March 12. She had been afflicted with pneumonia—a disease that finishes the earthly life of many of our old people in this climate during the winter. D.

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Vermont Conference.

(Continued from Page 4.)

trustees of Conference, \$300; special gift from Rev. Isaac McAnn, \$12.50.

The Bishop was requested, by vote of the Conference, to reappoint Dr. Smith as president of the Seminary.

Resolutions were adopted by a rising vote expressing appreciation of the painstaking and generous efforts of all Barre people, particularly the pastor and members of Hedding Church, to make the sojourn of the Conference pleasant.

H. A. Spencer, ex-Governor Dillingham and Dr. Smith represented the interests of the Seminary.

The Conference Historical Society was re-organized at this time.

The anniversary of the Woman's Home Missionary Society was held at 2 P. M., under the presidency of Mrs. A. H. Webb. An interesting address was delivered by Mrs. T. J. Everett, of New Bedford, Mass.

A. L. Cooper called the Conference to order, by appointment of the Bishop, at 3.15 P. M. The hymn, "Come, let us use the grace divine," was sung.

The Conference stewards presented their report, and the disbursements were made to the supernumeraries and the widows of deceased ministers.

The treasurer of the Conference presented his report, which, while it revealed a decrease in the amount raised for missions of \$250, showed an increased amount collected for Church Extension, Freedmen's Aid, and Conference claimants.

The report of the statistical secretary showed: Probationers, 1,431—decrease of 110; members, 11,546—decrease of 304; adults baptized, 604—decrease 247; scholars in Sunday-school, 13,851—an increase of 11. The report was adopted.

The report of committee on Church Literature was read and adopted.

H. W. Worthen was granted a change of relation from effective to supernumerary at his own request.

The Conference ordered that the Conference claimants be furnished with a copy of the Minutes gratis.

The matter of arranging for the place of holding the next Conference was left with the presiding elders.

The customary resolutions of thanks were tendered to the railroads and various stage-lines for courtesies, and also to Bishop Fowler.

The Conference adjourned to Sunday after evening service for the reading of the appointments.

At 7.30 P. M. the anniversary of the Freedmen's Aid and Southern Education Society was held. Dr. E. M. Smith presided, and prayer was offered by S. Donaldson.

Rev. J. S. Breckinridge, D. D., of the Brooklyn Hospital, was the first speaker. He spoke of the work that was being done at Brooklyn, to the delight of the large audience that was assembled.

Rev. J. W. Hamilton, D. D., delivered an eloquent speech on the work of the Freedmen's Aid and Southern Education Society.

SUNDAY.

After an inspiring love-feast, in which a large number of excellent testimonies were given, Bishop Fowler preached a powerful sermon to a congregation which filled every available seat in Hedding Church, estimated at more than one thousand hearers.

At the close of the sermon Seymour H. Smith, S. G. Lewis, W. J. McNeil, J. H. Willis, W. M. Morrow, and J. H. Burke were ordained deacons.

At 2.30 P. M. Dr. J. W. Hamilton preached from the text, "There is neither Jew nor Greek, neither bond nor free, male nor female, in Christ Jesus." His subject was the brotherhood of man, and his theme was well handled.

At the close of the sermon Milo S. Eddy was ordained a traveling elder.

At 7.30 P. M. Rev. J. S. Breckinridge, D. D., preached, taking as his text 1 Cor. 12: 6.

MONDAY.

After devotional exercises, the so-called Hamilton amendment was taken up, and did not carry. A motion was carried unanimously that the Conference consider this method of voting a travesty on the constitution.

The so-called Baltimore amendment was next considered, and by a vote of 50 to 7 was adopted.

The Colorado amendment, on changing the ratio of ministerial representation in General Conference, was carried unanimously.

Geo. H. Rogers was left without appointment to attend one of our schools.

After the reading of the appointments and the singing of the doxology the Conference adjourned sine die.

The following are the appointments:—

MONTPELIER DISTRICT.

L. L. BERMAN, Presiding Elder.

Athens and Cambridgeport, J. C. Williamson.

Barnard and East Barnard, G. A. Emery.

Bellevue Falls, J. W. Naramore.

Bondville, supplied by H. F. Forrest.

Bradford, F. W. Lewis.

Brattleboro, A. J. Hough.

Brookline, supplied by H. E. Parker.

Brownsville, H. G. McGlaughlin.

Chelsea, W. E. Allen.

Corinth Corners and West Corinth, supplied by C. N. Krook.

Cuttingville, supplied by F. D. Handy.

Gaysville and Bethel Lympus, L. N. Moody.

Granville and Hancock, R. J. Guckler.

Guildford and Green River, supplied by A. J. Hough.

Hartland and North Hartland, E. L. M. Barnes.

Halifax Centre and Jacksonville, supplied by S. H. Tucker.

Landgrove, supplied by J. E. Badger.

Ludlow, G. R. Sisson.

Mechanicville, F. D. Handy.

Montpelier, A. H. Webb.

Northfield and Gouldsville, L. P. Tucker.

North Thetford, to be supplied. Olcott and Norwich, S. P. Fairbanks.

Perkinsville, supplied by H. A. Spencer.

Pittsfield and Stockbridge, supplied by A. C. Fuller.

Proctorville, W. I. Joseph.

Putney, supplied by H. E. Parker.

Quechee, supplied by E. R. Currier.

Randolph and Bethel Gilead, F. K. Graves.

Randolph Centre, C. F. Partridge.

Rochester, W. N. Roberts.

South Londonderry, H. F. Forrest.

South Reading, supplied by H. G. McGlaughlin.

South Royalton and Bethel, E. W. Sharp.

South Tunbridge, to be supplied.

Springfield, H. A. Spencer.

Thetford Centre, W. H. White.

Union Village, W. A. Evans.

Wardsboro, E. H. Bartlett.

West Berlin, supplied by S. L. Putnam.

West Fairlee, supplied by W. H. White.

Weston, J. E. Badger.

White River Junction, Andrew Gillies. Williams and East Dover, A. A. Estabrook. Wilmington and Whitingham, J. E. Farrow. Windsor and Acuteville, C. O. Jenkins. Woodstock, J. D. Beaman.

E. M. Smith, President of Montpelier Seminary; member of Montpelier quarterly conference.

ST. ALBANS DISTRICT.

L. O. SHERBURN, Presiding Elder.

Alburgh, J. S. Allen.

Bakersfield, D. C. Thatcher.

Binghamville, C. Wedgeworth.

Cambridge, supplied by C. E. Lewis.

Colchester, to be supplied.

Eben, to be supplied.

East Elmore, supplied by C. Wheeler.

Elmore, S. C. Vail.

Enosburgh Falls, A. W. C. Anderson.

Essex and Essex Junction, C. P. Taplin.

Fairfax, A. B. Blake.

Franklin, S. H. Smith.

Georgia and North Fairfax, O. D. Clapp.

Grand Isle and South Hero, supplied by J. H. Willis.

Highgate, supplied by A. B. Riggs.

Isle La Motte, supplied by C. W. Ross.

Johnson, Hyde Park and Waterville, R. F. Lowe.

Middlesex, supplied by O. L. Barnard.

Milton, G. L. Story.

Moretown and Duxbury, C. S. Hurst.

Montgomery, supplied by J. C. Angell.

Morrisville, J. H. Wallace.

North Hero, W. Burke.

Richford, R. L. Nanton.

St. Albans, C. S. Natter.

St. Albans Bay, supplied by M. P. Ryan.

Sheldon and North Fairfield, R. J. Chrystie.

Stowe, to be supplied.

Swanton, W. P. Stanley.

Underhill and Jericho, S. S. Brigham.

Waitsfield and Fayston, A. B. Enright.

Warren, to be supplied.

Waterbury, W. M. Newton.

Waterbury Centre, M. S. Eddy.

West Berkshire, East and South Franklin, W. H. Atkinson.

West Enosburgh, R. M. French.

Westford, supplied by C. Wedgeworth.

Wolcott, C. M. Stebbins.

Worcester, supplied by G. E. Decel.

ST. JOHNSBURY DISTRICT.

JOSEPH HAMILTON, Presiding Elder.

Albany, S. Donaldson.

Barre, W. R. Davenport.

Barton, W. E. Douglass.

Barton Landing, B. F. Rowland.

Bloomfield, G. C. McDonald.

Calcut, J. A. Dixon.

Canaan, E. J. Gale.

Coventry, O. E. Alken.

Craftsbury, O. M. Boutwell.

Danville and West Danville, F. E. Currier.

Derby, I. P. Chase.

East Burke and East Haven, A. G. Austin.

East Charleston and Westmore, to be supplied.

Evansville and Brownington, O. E. Newton.

Glover and West Glover, J. McDonald.

Greensboro Bend and Stannard, W. M. Morrow.

Groton, W. I. Todd.

Gulldhall, Guy Lawton.

Hardwick, W. S. Smithers.

Holland and Morgan, J. T. Baxendale.

Irassburg, F. N. Granger.

Jay, to be supplied.

Lowell, W. C. Robinson.

Lansburgh and East Concord, J. J. Monroe.

Lyndon, W. C. Johnson.

Lyndonville, supplied by W. C. Johnson.

Marshfield, S. G. Lewis.

Newbury and West Newbury, A. W. Ford.

Newbury Centre and Boltonville, supplied by G. C. McDougall.

Newport, G. O. Howe.

Newport Centre, W. J. McNeil.

North Danville, to be supplied.

Peascham, J. Thurston.

Plainfield, A. L. Cooper.

St. Johnsbury, T. Tyrie.

St. Johnsbury Centre and East Lyndon, F. T. Clark.

Sheffield and Wheelock, S. C. Johnson.

South Albany, supplied by S. Donaldson.

South Barre, to be supplied.

Topsham, M. H. Smith.

Victory, to be supplied.

Waits River, West Topsham and East Orange, supplied by C. Tabor.

Walden and South Walden, M. B. Parounagian.

West Burke and Newark, G. H. Wright.

West Concord, J. E. Knapp.

Westfield and Troy, A. Gregory.

Williamstown and Brookfield, J. O. Sherburn.

West Groton, supplied by W. I. Todd.

Woodbury, supplied by N. A. Ross.

New England Conference.

Reported by Rev. A. H. Herrick.

THE New England Conference convened in Asbury Church, Springfield, at 2 P. M., Wednesday, April 8, for its 100th session.

The administration of the Lord's Supper was, as usual, of interest; and following this Bishop Cyrus D. Foss gave a brief but very interesting address on the "Responsibilities of Methodism."

At about 3.15 James Mudge, secretary of the last Conference, called the roll, about the usual number responding.

James Mudge was elected secretary by acclamation, and nominated as his assistants W. T. Worth, C. M. Hall and A. H. Herrick, who were elected; also, C. W. Wilder was elected biographical secretary.

A. P. Sharp was elected statistical secretary, and nominated as his assistants S. C. Cary, H. B. King, J. W. Ward, W. M. Cassidy, B. F. Kingsley, F. J. Hale, R. P. Walker, G. F. Durgin, and they were elected.

J. M. Leonard was elected Conference treasurer, and G. H. Clarke, C. E. Spaulding, C. E. Davis, J. W. Higgins, assistants.

The committee on Standing Committees reported the list of the same as printed in Conference directory, with certain changes, and the list, thus presented, was accepted.

At suggestion of the Bishop it was decided that minute business should be understood to have the right of way in each morning session until the last hour, save as the Conference might please to order otherwise.

On motion of J. G. Smith it was voted that the election of delegates to the General Conference be the order of the day at 10 o'clock, Friday, and it was decided, by general consent, that the election be by ballot, and that a majority vote be required to elect. In view of the fact that more than six (the number to which we are entitled) may receive a majority, it was decided that the six having the highest number shall be elected.

Voted that the printed Minutes be the official journal.

Rev. Charles Parkhurst, D. D., editor of ZION'S HERALD, represented the paper and the Wesleyan Association, and presented a check for \$1.164.

On motion of G. E. Sanderson it was voted that a committee be appointed to communicate the sympathy and love of the Conference to brethren who are absent by reason of age or illness; and Geo. E. Sanderson, E. W. Virgin, Geo. S. Butters were appointed such committee.

Question 13 was called, and J. O. Knowles, Jos. H. Mansfield, G. F. Eaton, E. R. Thorndike, presiding elders respectively of Boston East, Boston South, Boston North, and Springfield Districts, passed in examination of character, and reported their several districts, showing prosperity in all.

W. R. Newhall made an announcement concerning the centennial exercises at Wilbraham, and moved that when we adjourn tomorrow morning, it be to meet in the Memorial M. E. Church, at 2.30 P. M., which was so ordered.

The usual drafts were ordered—\$200 on Chartered Fund, and \$500 on the Book Concern.

C. H. Stackpole was elected canvasser for the

Methodist Review, and G. L. Small to receive payments for Gospel in All Lands.

The presiding elders were appointed to distribute to the districts the amounts required by the Discipline to be raised for the Episcopal Fund and certain other causes.

Various communications were appropriately referred, and certain brethren were introduced to the Conference.

On motion of J. O. Knowles it was voted that the appropriation from the Book Concern be divided as last year—between the Sustentation Fund Society and the Preachers' Aid Society.

Various announcements were made, and the Conference adjourned at 5.30.

In the evening the usual Conference anniversary of the Epworth League was held in State Street Church. A large number were present, and excellent addresses were given by Bishop Foss and Rev. E. M. Taylor.

THURSDAY.

The Conference met at 8.30 o'clock, with the Bishop in the chair, and Joseph Scott led the devotional exercises; after which the minutes of yesterday's session were read and approved.

The roll of yesterday's absentees was then called, and seven brethren answered to their names.

The 12th Question was taken up again, and the presiding elders reported favorably as to the effective elders on their several districts, all of whom passed in character, and those present and in charge announced their missionary collections.

When the name of W. F. Cook was reached it was announced that he wished to withdraw from the ministry and membership of the Methodist Episcopal Church to join another communion, and it was ordered that he be entered as withdrawn, his parchments being returned to the secretary.

The 5th Question was called: "Who have been continued on trial?" F. M. Estes, Edgar J. Helms, Rollin H. Walker, passed in character, reported their missionary collections, were represented favorably by their presiding elders and by the committee on studies of the first year, and were continued on trial in studies of the second year.

The request was made that R. H. Walker be appointed to a professorship in Fols Mission Institute, Herkimer, N. Y.

Oliver M. Fisher was reported as having left his work; and, on motion of his presiding elder, he was discontinued.

James P. Chadbourne passed in character, and, being reported favorably by the committee of examination in the first year's studies, was advanced to the studies of the second year.

The 9th Question being called, "What members are in studies of the fourth year?" Jens P. Anderson and Otto Anderson passed in character, were reported favorably by the committee of examination for the third year, announced

their missionary collections, and were advanced to the fourth year's class.

Henry A. Jones, not having appeared before the committee, after some discussion further consideration of his case was deferred until Saturday, with a motion pending that he be requested to ask a location a year hence unless he is prepared to appear before the committee at that time.

The 7th Question was taken up: "Who have been admitted into full membership?" Joseph E. Waterhouse, having been four years a local deacon, and being reported as having passed a satisfactory examination in the studies prescribed for local deacons who are candidates for elder's orders, and being suitably recommended by his quarterly conference, was, on motion, elected to elder's orders. Joseph E. Waterhouse, Henry G. Alley, Isaac S. Yerks, Robert E. Smith, Hilmer Larson, Harry G. Butler, James P. Chadbourne, Leopold A. Nies, being reported favorably by their presiding elders and by the committee of examination in the second year's studies, after reporting their missionary collections, answering the usual disciplinary questions, and being addressed in a most instructive and delightful manner by the Bishop concerning the characteristics of a model minister, were received into full membership. Isaac S. Yerks was elected a deacon, all the rest having been previously so elected and ordained.

Robert E. Smith, having been for four years a deacon, and being reported favorably by the committee of examination in the third and fourth years' studies, was, under the rule for theological students, granted elder's orders, and entered as having passed the whole course of study.

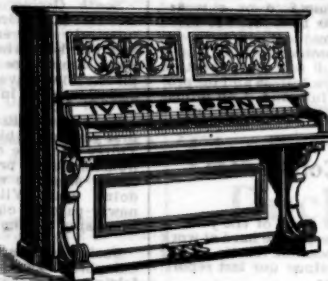
It was voted that Fred M. Estes be recorded as having passed a satisfactory examination in the studies of the second year. Charles E. Chandler also passed satisfactory examination in the studies of the second year, and was passed in character; but the case was postponed on account of his absence. Charles A. Shatto passed in character, but being absent through sickness was continued on trial in the studies of the second year. The attention of the class was called by the Bishop to "149 of the Discipline, in regard to willingness to devote themselves to missionary work, and the statement made that if any of this class or of those to be admitted on trial think they are called of God to missionary work, and will so report their names, correspondence will be had with them by the office in New York.

G. H. Perkins reported as nominations for the special committee on the Book Concern, David Sherman, Geo. S. Chadbourne, David Eis, who were elected.

It was also moved by Geo. H. Perkins that the Conference meet for a business session on Monday at 2.30, and that the Memorial service be made the special order for 3.30, and this was voted.

On motion of F. Woods, it was voted that the centennial sermon by Geo. M. Steele be de-

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Business Notices.

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livered on Sunday afternoon in connection with the ordination service.

R. E. Bisbee was excused to attend the session of the Maine Conference. Rev. Wm. V. Kelley, D. D., editor of the *Methodist Review*, Rev. W. A. Spencer, D. D., one of the corresponding secretaries of the Church Extension Society, Rev. B. P. Raymond, D. D., president of Wesleyan University, Rev. S. L. Beller, D. D., vice-chancellor of the American University, were introduced to the Conference and made brief addresses concerning the interests in their charge.

A. H. Herriek moved the appointment of a special committee on Romanism, to consist of N. T. Whitaker, Hugh Montgomery, and one other to be selected. A motion to lay this on the table failed to carry. It was voted that the matter be made the order of the day for 11 A. M. Friday.

The hour previously fixed upon by special vote for adjournment—11:45—having arrived, the Conference adjourned with the benediction by Bishop Foss.

The Conference was called to order by the Bishop at 3:30 P. M. in the Memorial M. E. Church, Wilbraham, after the enjoyment of a bounteous repast tendered them by the trustees of Wesleyan Academy in the dining hall of that institution. Prayer was offered by Dr. Daniel Steele. The Bishop made brief introductory remarks, and then transferred the chair to N. T. Whitaker, chairman of the committee of arrangements for the centennial services. Four eloquent and appropriate addresses were delivered—by President W. F. Warren, on "What the Sons of the New England Conference have Done for Education Outside New England;" by Rev. W. T. Perrin on "The New England Conference and Reform;" by Dr. B. F. Upham on "The Spiritual Significance of the New England Conference;" and by Dr. C. F. Rice on "The Outlook."

The Conference adjourned at 4:30, with the benediction by James Mudge.

At 7:30 P. M. the anniversaries of the Freedmen's Aid and Southern Education Society and the Church Extension Society were held at Grace Church, with addresses by Rev. Drs. J. W. Hamilton and W. A. Spencer. Good audiences were in attendance.

FRIDAY.

At 8:30 the Bishop took the chair, and F. K. Stratton conducted the devotional exercises. The minutes of yesterday's session were read and approved.

In accord with the provisions of the Discipline, the treasurer and statistical secretary read the names of all the churches from which reports had not yet been received.

The 10th question was taken up: "What members have completed the Conference course of study?" Arthur Bonner, Geo. F. Durgin, Arakel H. Narianian, Edward E. Abercrombie, James H. Stubbs, Edwin H. Hughes, and Dillon Bronson, were reported satisfactory by the committee of examination in the fourth year's studies and by their presiding elders, and were entered in the list of those who have completed the Conference course of study. Arthur Bonner, Geo. F. Durgin, James H. Stubbs, and Edwin H. Hughes, were elected to elder's orders, the others having already been ordained.

C. E. Davis was excused for the day; and both he and R. E. Bisbee, who was excused yesterday, were granted permission to leave sealed ballots for delegates to the General Conference, and to have the same cast by the secretary.

Question 22 was called: "Who are the supernumerary preachers?" and the following were continued in that relation: A. R. Jones, F. M. Miller, J. H. Gaylord, V. M. Simons, W. E. Wright, J. L. Hansford, G. B. Gould, G. R. Bent, L. B. Bigelow, W. Penicost, P. B. Graves, W. Rice, W. P. Ray, W. D. Bridge, M. H. A. Evans, D. Dorebester. The relation of Hugh Montgomery, S. L. Gracey, W. W. Ramsey, was changed from supernumerary to effective.

The 23d Question was called: "Who are the supernumerary preachers?" and the following thirty-seven brethren were continued as supernumeraries, those who wished addressing the Conference, and letters being read from some of the absent, amid deep feeling: Mark Trafton, William Butler, J. B. Barrows, William Merrill, Charles H. Vinton, S. Cushing, H. C. Dunham, J. H. Owens, W. M. Hubbard, J. C. Ingalls, N. D. George, F. Flak, H. P. Hall, H. S. Booth, L. White, J. L. Estey, J. W. Merrill, L. A. Bosworth, E. A. Manning, A. C. Godfrey, L. Marcy, A. F. Herriek, William Silverthorne, D. Sherman, W. M. Ayres, N. J. Merrill, W. H. Hatch, C. N. Smith, F. T. George, John Capen, W. R. Clark, F. Furber, W. P. Blackmer, W. J. Hamilton, O. W. Adams, W. McDonald, N. H. Martin. The relation of T. B. Smith was changed from supernumerary to effective.

On motion of L. B. Bates, a committee, which was made to consist of L. B. Bates, V. A. Cooper, S. F. Upham, was appointed to convey the greetings of this Conference to the Lay Electoral Conference, to convene in the afternoon. On motion of Jos. H. Mansfield, it was voted to hold a session of the Conference at 3 P. M., and

that we invite the Lay Electoral Conference to meet us at the close of the missionary sermon. On motion of J. O. Knowles, it was voted that two reserve delegates be elected under the same rules which govern the election of delegates.

The motion offered two days ago that sealed ballots sent by members who have not been present at the Conference may be counted, was taken from the table. A substitute was offered by D. H. Els, that each case be decided separately. This substitute prevailed; and, on motion in each case, the sealed ballots of G. C. Osgood, A. F. Herriek, and Charles Parkhurst, were so received.

The Bishop appointed A. A. Wright, Geo. Skene, Geo. S. Butters, E. P. Herriek, John Galbraith, G. A. Phinney, J. J. Lotters, and the first ballot for delegates was taken.

Geo. E. Sanderson suggested the propriety of a testimonial from the Conference to Rev. O. W. Adams, whose fiftieth marriage anniversary occurs in a few days; and, on motion of E. H. Thorndike, Mr. Sanderson was deputed to receive such contributions. The collection amounted to \$111.98.

Dr. C. H. Payne, corresponding secretary of the Board of Education, was introduced, and addressed the Conference in behalf of the educational interests of the church. Bishop Foss urged that for Children's Day the pastors see to it that the program provided by Dr. Payne be used; after which W. R. Clark called special attention to Dr. Payne's statement that the Board of Education are prepared to furnish teachers qualified for educational positions.

The hour set for considering the appointment of a committee on Romanism having arrived, F. Woods moved to lay the whole matter on the table; but the motion was lost. N. T. Whitaker moved that the word "political" be introduced in the motion before the word "Romanism," which was acceded to by the mover. After long discussion, participated in by Charles F. Rice and J. H. Pillsbury against the motion, and by J. B. Brady, A. H. Herriek, and Hugh Montgomery in favor of the same, and after several motions which failed to gain assent, the motion to appoint the committee prevailed, and A. H. Herriek was constituted the third member, N. T. Whitaker and Hugh Montgomery being the other two.

The time of the session was extended; and, the tellers having come in, the result of the first ballot was announced by the Bishop as follows: Whole number of votes, 224; necessary to a choice, 113. J. W. Hamilton, 158; S. F. Upham, 152; E. R. Thorndike, 126; and these three were declared elected.

On motion of C. Tilton, the time of the afternoon session was changed from 3 to 2:30 o'clock, and the Bishop asked L. B. Bates to preside.

D. H. Els and F. N. Upham were added to the committee on Education.

After notices and the singing of the doxology, the Conference adjourned with the benediction by the Bishop.

The Lay Electoral Conference met at 2 o'clock. Hon. J. F. Almy was elected president, and W. W. More secretary. The Conference passed important resolutions, with practical unanimity, as follows: For the admission of women to the General Conference; for the election of stewards and presiding elders; and for equal lay representation in the General Conference.

The following delegates were elected: Charles R. Magee, of Boston, and A. B. F. Kinney, of Worcester. B. D. Rising, of Springfield, and W. H. Hutchinson, of Lynn, were chosen reserves.

The afternoon session was called to order at 2:30 by L. B. Bates, and devotions were conducted by G. E. Butters.

The result of the second ballot for delegates to the General Conference was announced to be as follows: Whole number, 215; necessary for a choice, 108. Wm. N. Brodbeck received 137, and E. M. Taylor 110, and these were elected. A third ballot was at once taken.

The annual Missionary sermon was preached by D. H. Els to a large and appreciative congregation from Heb. 10: 13: "From henceforth expecting till his enemies be made his footstool."

A resolution offered by N. T. Whitaker in regard to the distribution of the funds of the Conference was, on motion of D. Sherman, referred to the committee on Education.

The Conference unanimously adopted a resolution offered by J. W. Hamilton, congratulating the committee in charge of the Centennial services on the very successful celebration at Wilbraham, thanking the speakers for their addresses, and gratefully acknowledging the generous hospitality of the trustees of Wesleyan Academy.

The result of the third ballot for delegates was announced by the Bishop as follows: Whole number of votes, 153; necessary to a choice, 77. No one had a majority, and a fourth ballot was taken.

On motion of L. B. Bates, the question of the seat of the next Conference was taken up; and invitations were received from Bromfield St., Boston; Hyde Park; Baker Memorial, Boston; and Lowell. Action on this matter was deferred by reason of the entrance of the Lay Electoral Conference; but on the next morning, after various propositions, the whole matter was referred to the Bureau of Conference Sessions.

The Lay Electoral Conference having come in at 4:15, their president, F. Almy, Esq., of Salem, responded fittingly to the address which had been tendered by the ministers; and Charles R. Magee, of Boston, and A. B. F. Kinney, of Worcester, the newly-elected delegates, made brief addresses. Bishop Foss spoke eloquently on "The Model Layman."

The Bishop at this point announced the result of the fourth ballot as follows: Whole number of votes, 161; necessary to a choice, 81. No one having received a majority, on motion of L. B. Bates further balloting was postponed until 10 A. M. Saturday.

On motion of R. F. Holway, the Conference took the customary annual collection for Widow Parmenter of Worcester, which amounted to \$50.

After the usual notices and the singing of the doxology, the Conference adjourned with the benediction by Bishop Foss.

In the evening the anniversary of the Conference Sunday-school Society was held at Grace Church, with address by Miss Bertha F. Vella.

At 8:30, in the same place, Dr. C. H. Payne, corresponding secretary of the Board of Education, made an earnest and interesting address in behalf of the interests committed to his charge.

SATURDAY.

The devotional exercises were conducted by C. A. Littlefield.

At 9 the Bishop took the chair, and the minutes were read and approved.

The 11th Question being taken up, "What others have been elected and ordained deacons?" the following local preachers, recommended by their several quarterly conferences, were reported favorably by the committee of examination and

by their presiding elders and were elected deacons: Wm. Thomas Dumm, Henry Collier Wright, Robert L. Clarke, A. L. Squier, W. W. Kerkhoff, Geo. E. Locke, C. A. Bowen.

The 12th Question was taken up: "What others have been elected and ordained elders?" E. S. J. McAllister, E. V. Hinchliffe, and B. E. Grant, recommended by their respective quarterly conferences, and pronounced satisfactory in their studies, were, on motion of their presiding elders, elected to elder's orders.

The 3d Question was called: "Who have been received on credentials, and from what churches?" On motion, the Conference recognized the elder's orders of Isaac Murray Mellich, and of A. C. Skinner, conferred by the Methodist Church of Canada. A. C. Skinner was admitted at once to full membership, and excused from the course of study.

The 4th Question, "Who have been received on trial?" was called. E. V. Hinchliffe, W. G. Seaman, Geo. R. Grose, Arthur Dechman, J. R. Chaffee, A. L. Squier, duly recommended by their respective quarterly conferences and favorably reported by their committee of examination and by their presiding elders, were introduced to the Conference and admitted on trial, after a brief address by the Bishop setting forth the importance of closely scrutinizing candidates for admission on trial.

The report of the committee on Constitutional Amendments was made the order of the day for 10 o'clock Monday.

The order of the day for 10 o'clock was taken up—the election of delegates to the General Conference. The ballots were cast, and the tellers retired.

Dr. A. B. Leonard, missionary secretary, was introduced and gave a clear statement of the financial condition of the Society.

On motion of Joseph H. Mansfield, the supernumerary relation was granted to E. W. Virgin. John H. Mansfield, upon the matter of raising a special contribution from each member of the church for removing the debt of the Missionary Society, and the matter was referred to the officers of the Conference, Missionary Society.

The tellers having returned, the Bishop announced the result of the ballot: Whole number of votes, 196; necessary to a choice, 100. There was no election, and another ballot was taken.

Charles E. Chandler, having passed in the studies of the second year, was, at his own request, continued on trial, in the studies of the third year.

The 10th Question being resumed, "What members have completed the Conference course of study?" O. R. Miller was reported as having passed a satisfactory examination, and was discharged from the course.

The committee on ZION'S HERALD reported through its chairman, Geo. S. Chadbourne, and the report was recommitted for slight changes. The tellers having returned, the result of the ballot for delegates was announced: Whole number of votes, 194; necessary to a choice, 98. W. F. Warren, having received 127, was elected. The Conference immediately proceeded to a ballot for reserve delegates.

Various visiting brethren were introduced. Wm. N. Brodbeck presented the report of the Conference Board of Deacons, after which Miss Mary E. Lunn commanded close interest while she spoke of the Deaconess Hospital. The report was adopted.

Dr. Wm. Rice, in behalf of the City Library, invited the Conference to visit the library and the new art building, and the invitation was accepted with thanks.

The result of the ballot for reserve delegates was announced as follows: Whole number of votes, 157; necessary to a choice, 94; C. F. Rice, having received 110 votes, was declared elected first reserve. A ballot was taken for the remaining reserve delegate.

V. A. Cooper presented the interests of the Little Wanderers' Home. Stephen Cushing presented the report of the trustees of the Conference, which was adopted. It was directed that \$140, received from sale of the Buckland Church, be given to the church at Shelburne Falls.

The ballot for second reserve delegate was announced as resulting in no election.

On motion, the time was extended and another ballot was taken. This again resulted in no election. On motion of J. Galbraith, it was voted to reconsider the vote to require a majority in order to elect reserve delegates; and then, that the person who had the largest number of votes on the ballot last taken should be the second reserve delegate. It was then announced that the vote stood as follows: Whole number, 152; necessary to a choice, 77. Of these, Geo. F. Eaton had 76; and, by the action just taken, was elected.

Various announcements were made; among them one by James Mudge concerning the Centennial Minutes.

On motion of E. T. Curnick, a vote of thanks was given to the secretary for his labors in preparing these Minutes, and it was voted to pay him \$50 in token of appreciation of his services.

Adjournment was effected at 12:30.

In the afternoon the anniversaries of the Woman's Foreign and Woman's Home Missionary Societies were held, with eloquent and inspiring addresses. The former was addressed by Mrs. May Leonard Woodruff, of Paterson, N. J., and the latter by Miss Anna P. Atkinson, of Japan.

At 4:30 P. M. the Springfield District Ministers' Wives' Association tendered a reception to the wives and daughters of the preachers.

In the evening an enthusiastic temperance anniversary was held in Asbury First Church, with addresses by Drs. A. B. Leonard and S. F. Upham.

SUNDAY.

At 9 A. M. an excellent Conference love-feast was held at Trinity Church, led by Geo. S. Chadbourne.

The Bishop's sermon at 10:30 was a vigorous, common-sense and eloquent discussion of the text: "What think ye of Christ? Whose son is he?"

The ordination of deacons and elders occurred in the afternoon at Asbury First Church. Chas. A. Bowen, Robert L. Clarke, Wm. Dumm, Wm. M. Kerkhoff, Geo. W. Locke, A. L. Squier, Isaac S. Yerks, were ordained deacons; and Arthur Bonner, Samuel L. Dick, Geo. F. Durgin, S. Edwin Grant, E. V. Hinchliffe, Edwin H. Hughes, Edward B. J. McAllister, Robert E. Smith, James H. Stubbs, Joseph E. Waterhouse, were ordained elders.

The anniversary of the Conference Missionary Society was held in the State St. Church in the evening, J. W. Lindsey presiding, with report by James Mudge, showing that the Conference has raised about the same amount as last year. Interesting addresses were made by Dr.

Hoskins, thirty years a missionary in India, and by Dr. A. B. Leonard.

MONDAY.

Devotional exercises at 8:30 were conducted by Jos. H. Tompson.

At 8:45 the minutes of Saturday's sessions were read and approved.

The 4th Question being resumed: "Who have been received on trial?" Frank J. McConnell was admitted.

Chas. F. Lyford, withdrawing from the ministry and membership of the M. E. Church, returned to the Conference his parchments and his certificate of location.

It was voted to receive the parchments of W. F. Whiteber, withdrawn from the ministry and membership of our church, as soon as he can find them.

Under the 3d Question, H. A. Jones was given a supernumerary relation and continued in the studies of the third year.

The report of the Church Aid Society, read by Geo. S. Chadbourne, was read and adopted. That of the Freedmen's Aid Society, read by J. F. Means, with resolutions read by W. T. Perrin strongly expressing our abhorrence of all spirit of caste, was adopted with slight change.

S. F. Upham spoke for Drew Theological Seminary and for Boston University School of Theology.

The Conference requested W. I. Haven to send a telegram and letter of sympathy to Wallace MacKullen in the death of his wife.

The hour having arrived for consideration of constitutional amendments, C. F. Rice, chairman of that committee, presented its report,

(1) recommending that the vote on each of the three amendments be taken by alphabetical roll-call; (2) recommending that those who do not wish to vote "yes" or "no," may decline to vote; (3) protesting against any future construction of the second restrictive rule, based upon the failure of the amendment. A lengthy debate followed, participated in by John W. Hamilton, W. I. Haven, W. F. Warren, John Galbraith, and others. At the close J. W. Hamilton moved to strike out the second and third resolutions of the report, and the motion prevailed. W. I. Haven then moved to amend the first resolution so that it would read "that the vote on the first of the three proposed amendments be taken by alphabetical roll-call." This was carried. W. F. Warren moved further to amend so as to provide that the call shall be for "aye" and "noes" and for those "declining to vote." This prevailed, and the report as thus amended was adopted. Some further talking arising, it was voted, on motion of

[Continued on Page 16.]

Blood purified, disease cured, sickness and suffering prevented—this is the record made each year by Hood's Sarsaparilla.

Church Register.

POST-OFFICE ADDRESSES.

Rev. J. B. Hawkins, East Greenwich, R. I.
Rev. Otis Cole, East Hingham, N. H.
Rev. D. C. Babcock, State and Thompson Sts., Concord, N. H.

QUARTERLY MEETINGS.

NORWICH DISTRICT—FIRST QUARTER.

APRIL.

12, Williamstown. 19, p m, Oneo.
14, p m, East Woodstock. 21, Colchester & Hopewale.
14, eve, Eastford. 22, Moodus & Haddam Neck.
15, Jewett City & H'pville. 23, Portland.
16, Galesville. 24, s m, Niantic.
18, 19, s m, Greene. 26, p m, Lyme.
27, Norwich, North Main St.

Notice of remaining appointments will be given by mail. G. H. BATES.

What is the reasonable treatment of Rose Colds, Hay Fever

and similar diseases? To dose the stomach with nauseous drugs to cure the respiratory organs? You may palliate the pain this way, with preparations of opium, or temporarily stimulate yourself with tonics; but for a permanent cure, try nature's way.

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Pocket Inhaler Outfit, Complete, by Mail, \$1.00, to any part of the United States; consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of Hyomei, a dispenser, and full directions for using. If you are still skeptical, send your address; my pamphlet will prove that Hyomei cures. Are you open to conviction?

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Our Book Table.

The Jewish Scriptures. The Books of the Old Testament in the Light of their Origin and History. By Amos K. Fiske. New York: Charles Scribner's Sons. Price, \$1.25.

The design of this book is very clearly stated in the preface. It is "to present the history and literature of the ancient Hebrews, as contained in the Old Testament, in a clear, concise and candid way, accepting the benefit of the light revealed by modern research and learning, and applying the same calm judgment to which we are accustomed in dealing with the productions of other ancient peoples." The author has kept well to his purpose, giving a clear and careful outline of the history of Israel and the characters and dates of the separate books, so far as ascertainable at the present time. Without pretence of unusual learning, Mr. Fiske furnishes a safe and satisfactory clue to that ancient and fragmentary history and divine literature. If he has not solved every problem, he has thrown a stream of electric light along the whole course of that history.

Greenland Icefields, and Life in the North Atlantic. With a New Discussion of the Causes of the Ice Age. By Frederick Wright, D. D., LL. D. New York: D. Appleton & Co. Price, \$2.

This book is the result of a trip made by Prof. Wright in connection with the company organized by Dr. F. A. Cook in the summer of 1894. The "Miranda," on which they embarked, passed up the coast of Labrador and across to Greenland. The volume contains a series of studies on the lands, peoples, plants and animals of these boreal regions. The author made a special study of the glaciers and ice masses of Greenland, as affording evidence of the causes of the Ice Age. The book is full of interest for those who wish to know the conditions and life of those northern regions. Save the few Europeans encamped in Greenland, the people are Eskimos, of whom the author gives a full account. For the student of science his study of the ice masses will have a deep interest, as aiding to determine the cause of the Drift Period.

Africa and the American Negro: Addresses of the Atlanta Congress on Africa.

The papers, addresses and minutes of the Atlanta Congress on Africa have just been issued from the press. They make a handsome, large, octavo volume of 300 pages—242 of printed matter, and the rest of excellent half-tones, chiefly of speakers. Valuable papers not delivered before the Congress are added, including one by Bishop Taylor on self-supporting missions. The addresses and papers, which include those of some of the best authorities on Africa, are divided into two parts—(1) "Africa: The Continent; its Peoples, their Civilization and Evangelization;" (2) "The American Negro: His Relation to the Civilization and Redemption of Africa." There is an introduction by Bishop Joyce, also the minutes of the Congress, and appendices, giving a list of Bible translations into African languages and an alphabetical list of missions in Africa. The book is valuable as giving some of the latest material on the subjects treated, and a permanent historic record of a remarkable event in a great movement. Up to April 15 the price of advanced cash subscriptions will be, as announced, 50 cents in paper, 75 cents in cloth. After that date, because of the expense in the illustrations and additions not originally contemplated, 25 cents will be added to the price in each style. Address President W. P. Fairfield, South Atlanta, Ga.

The Theology of the Old Testament. By W. H. Bennett, M. A. New York: Thomas Whitaker. Price, 75 cents.

Theology is the science of God. The author treats of the doctrine of the Divine Being as given in the Old Testament, tracing that doctrine in four aspects, or along four main lines: As set forth in the history of Israel, in the Messianic kingdom of Daniel and Isaiah, in Jehovah as the God of Israel, and in Israel as the chosen people. He incorporates in his work the more substantial results of the new Higher Criticism, while running clear, so far as possible, of the rearrangement of the Pentateuchal books. But so far as he touches that field he sides with the new criticism. The book is a scholarly as well as convenient little treatise upon this great subject.

The Hand of Ethelberta. A Comedy in Chapters. By Thomas Hardy. New York: Harper & Brothers. Price, \$1.50.

Hardy is a master in the field of fiction. The new Wessex he has created has been peopled by characters suitable to the place and time. In his genius realism and idealism are marvelously combined. His realism is never dead and dry historic fact, without scintillations of the imagination; and his idealism is never pure and simple, without any hold on the real world. He grasps firmly the substance of things and colors them by the lines of a powerful imagination. "Ethelberta" is one of his lighter stories, while at the same time furnishing a faithful picture of the upper classes in England and the curious ways by which common people climb up into their aristocratic circles.

A Clever Wife. A Novel. By W. Pitt Rids. New York: Harper & Brothers. Price, \$1.25.

The modern woman in her aspirations and lines of action is found in the picture. The central figure is a group of good-humored people is a pretty girl who, in her address to the Onward Club, maintains that "each of us women should assert herself more by acts than by words, and she should take opportunities as they present themselves for showing that she is not of the weak, dependent nature that is usu-

ally associated with her sex." The true modern woman is not built of shoddy and pretence; she is a helper, and not a dead weight. In style, structure and manner the story is well presented and carries its own lesson. The scene of the tale is laid in London, and the characters are types of the life of today.

Headwaters of the Mississippi. By Captain Willard Glorier. Illustrated. Chicago: Rand, McNally & Co.

Captain Glorier has at last found the true source of the great Mississippi River. De Soto was the discoverer in 1541, and Schoolcraft gave Lake Itasca as the primal basin; but our author, in 1881, found a lake covering 355 acres emptying into Itasca, which he claims as the ultimate source. In this volume of thrilling interest he sketches the early and later explorers of the sources of the river, and gives a full account of the discovery and location of its true source in a lake south of Itasca which takes the discoverer's name—Lake Glorier. The book contains a full account of the explorations of the headwaters, and a delightful sketch of the captain's expedition and find. It has all the charm of wilderness life and travel, with the higher design of settling a geographical question.

The Bicyclers. And Three Other Farces. By John Kendrick Bagg. Illustrated. New York: Harper & Brothers. Price, \$1.25.

Mr. Bangs has cultivated, with a good degree of diligence, a field of his own. With serious intent he scores the humorous side of men and events. "The Bicyclers" is by no means his first attempt in this line. Though these farces are independent in plot and action, the characters in each are the same, and they travel, of course, along the same general line. The several titles are: "The Bicyclers," "A Dramatic Evening," "The Fatal Message," and "A Proposal under Difficulties." Those who enjoy the humorous side of things will find delight in the perusal of this last volume from the pen of Mr. Bangs.

The Sabbath and Sunday. By Rev. William De Loos Love, D. D. New York: Fleming H. Revell Company.

Dr. Love, in this volume, has made a thorough and exhaustive presentation of the Sabbath question. He holds and defends the traditional Puritan view that the Sabbath originated at creation, was restated in the Decalogue, and that the fourth commandment remains binding on Christians today. Perhaps no one has presented the argument in favor of this theory more completely or forcibly. He has gone into much detail and followed up his lines of thought with great care. In the quotations from the early fathers he finds much that seems to favor his views. The older theory, however, holds its ground, and in fact seems, in late years, to be asserting itself with increasing force. The old theory holds that the Sabbath was instituted in the Wilderness, and that the Sabbath, with other parts of the Mosaic ritual, passed away when the Gospel came. What remained of the old was the moral principle; the formal Sabbath passed. Under the dispensation which is life and spirit, the Lord's Day became the worship day.

THE SPIRIT-FILLED LIFE. By James MacNeill. With an Introduction by Andrew Murray. (New York: F. H. Revell Co. Price, 75 cents.) "The Spirit-Filled Life" is a book of practical religion. It exhibits the high privileges of the believer and urges him on to the attainment. We live in the dispensation of the Spirit, and may enjoy His cleansing, comfort and help. The line of spiritual life opened by Wesley in his doctrine of perfect love, is followed up in such books as this of MacNeill. The author's statements on the work of the Spirit are fresh and forcible; he tells the way of the life of God in the soul of man.

BEAUTY FOR ASHES; or, Consolation for the Bereaved. By Rev. William C. Wilbur, Ph. D. (New York: Hunt & Eaton. Price, 35 cents.) This book of consolation contains passages of comfort from various authors in both prose and poetry. The divisions of the volume relate to infancy, childhood and youth, maturity and age. The selections are judiciously made and introduced by suitable words from Bishop Vincent.

POPULAR AMUSEMENTS AND THE CHRISTIAN LIFE. By Rev. Perry W. Sinks. (New York: Fleming H. Revell Company. Price, 75 cents.) This admirable little volume contains five discourses delivered by the author in the course of pastoral duty, which are worthy to be circulated broadcast among Christian people. He opens with the concessions which may be properly made; makes seven indictments against the modern dance; criticizes the card-table as used in cultured society; condemns the theatre; and sets forth the principles and tests of legitimate pleasures. It covers the whole field and puts the points clearly and forcibly, and yet without extravagance.

THE PASTOR AND THE LEAGUE. By E. H. Rawlings. (Nashville: Barbee & Smith. Price, 50 cents.) This is a volume of suggestions. The author gives in brief form the duty of the pastor and the methods to be pursued to make his League work a success. A valuable manual for the Epworth League. — **1896 FIVE REDEMPTION YEARS.** A Blade o' Grass. By W. H. Bishop. (Toledo: Crusader Publishing Company. Price, 50 cents.) The author has a new patent for the conversion of the world in five years. The method instituted by Jesus Christ has proved a failure; he thinks it time to let the Crusader try. — **THE "I WILLS" OF THE PSALMS.** By P. B. Power. (New York: Thomas Whitaker. Price, 50 cents.) The author, as an expounder of practical and experimental religion, has found favor with the public. He delights to group his expositions about words and phrases. In this volume he deals with the

"I wills" of the Psalms. Under this heading he treats of trust, testimony, prayer, action and praise, making several brief treatises on these subjects. He writes with clearness, strength and evangelical warmth. — **THE LETTER OF JAMES THE JUST.** In eight forms, arranged for college classes by M. Woolsey Stryker, D. D., LL. D. (Boston: Ginn & Co. Price, 60 cents.)

This is a unique book, a study after a new fashion of one of the epistles of the New Testament. Arranged in eight forms are the Greek, Vulgate, Italian, French and German translations, and the versions of Wycliffe and Tyndale, giving the transition from the old to the new English. Though designed for college classes, it is serviceable for the private student and the reader of the Bible. — **THE RESURRECTION** is an Easter tract, containing contributions from Spurgeon, Talmage, Maclaren, Liddon and Moody. The names of the authors are a sufficient guarantee of the excellence of the matter, in both its doctrinal and practical bearings. (Colportage Association: Chicago.) — **THE ADELPHOS OF TERENCE.** Edited, with Brief Notes and Stage Directions, by William L. Cowles. (Boston: Leach, Shewell & Sanborn.) This belongs to the "Students' Series of Latin Classics," and is designed as an extra reading book for the student who has critically gone over a comedy of Plautus or Terence and desires to read another rapidly. The notes are brief, but clear, and will be all the advanced student will need. The booklet is neatly printed and bound in paper. — **LOVE AND DEATH.** By Lyman Abbott. (New York: E. P. Dutton & Co.) A brief and suggestive Easter study by the distinguished Brooklyn pastor. Death is not a prison, but a doorway into the palace of the Great King. Love is the gate-keeper and guide, opening the door and directing the new pilgrim to the glories within. — **A SKILLED WORKMAN.** By W. A. Bodell. (New York: Fleming H. Revell Company. Price, 50 cents.)

We have here a volume of intense though not fanatical practical religion. George Arzel is the incarnation of earnest piety. The man's power lies not in what he says or does, but in what he is. He is a consistent Christian, and power goes forth from him on all sides to affect other lives. The book is well written and adapted to cultivate religious devotion and earnestness.

Magazines.

As usual, the *Review of Reviews* for April comes well laden with the views of the month and with current discussions. Illustrations illuminate a large number of the pages. Murat Halstead contributes an able and instructive paper on "Our Cuban Neighbors and their Struggle for Liberty." The article is amply illustrated by portraits of the leaders. Albert Shaw has a fine sketch of Mr. Halstead, with portraits of himself and his four elder sons. Dr. Grace Kimball tells the heroic story of "An American Heroine in the Heart of Armenia," bearing the Red Cross. "The English Response to the Appeal for Arbitration" has the portraits of those in the House of Commons favorable to it. F. M. Hopkins has an article in reply to the question, "Shall We Preserve the Poe Cottage at Fordham?" The number is full and rich. (Review of Reviews: 13 Astor Place, New York.)

Prof. N. S. Shaler, in the April *Atlantic*, accounts the Scotch the toughest and strongest element in our American population. The Scotch and Scotch-Irish went to the Middle States and made the early West. None but the Jew has greater stamina. Henry James opens his new story, "The Old Things." Lafcadio Hearn tells of the relations of "China and the Western World." Rowland E. Robinson describes "Old-Time Sugar-Making." Octave Thanet gives "A Son of the Revolution." Rose Hawthorne Lathrop continues "Some Memories of Hawthorne." "The Alaska Boundary Line" is set forth by T. C. Mendenhall. The political article deals with Senator Allison as a

possible nominee for the Presidency. The number is a good one in its strength and variety. It has a portion for each of several classes of readers. (Houghton, Mifflin & Co.: Boston.)

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Obituaries.

Randall.—Ann Randall was born in Danville, Vt., June, 1817, and died at Danville, Jan. 1, 1896.

He was converted in early life, and united with the Baptist Church. After a few years he united with the Methodist Episcopal Church at North Danville and continued a member of that church for over fifty years. He was a steward and Sunday-school superintendent; a true, faithful, and upright Christian man.

During the latter part of his life he was a great sufferer, but through it all he was ever patient and cheerful.

He was married to Almira Drew, with whom he lived thirty-eight years. To them were born four children. In 1880 he married Carrie Ward. He leaves his wife and five children to mourn their loss.

A bereaved church cherishes the fragrant memory of one to whom it is indebted for a large measure of its progress.

JOSEPH HAMILTON.

Upham.—Lyman T. Upham was born March 20, 1820, and died at his home in Cherry Valley, Mass., Jan. 8, 1896.

For six years he was a faithful member of the Cherry Valley M. E. Church. He loved the church and was devoted to all its interests. During his protracted illness he more frequently spoke with regret of being deprived of the public means of grace than of the loss of his health. He served the church acceptably as an official member, and remembered the society in his will.

For the last year and a half he was a great sufferer from injuries received in an accident and from chronic troubles; but his sufferings were borne with a Christlike patience. In the closing days of his life his faith in God grew stronger and his hope of a blessed immortality became brighter. On the Sunday before his death he said to his faithful wife, "I'll wait for you at the gate, dear!" His devoted and loving wife is left alone to mourn her loss; yet not alone, for Christ is her companion, "a very present help in trouble."

G. R. GROSS.

Brown.—Joseph G. Brown was born in Deerfield, N. H., March 25, 1820, and died in Wilmot, N. H., March 20, 1896.

Mr. Brown was brought under deep conviction at a camp-meeting held at Wilmot in 1843. On his way home, with a burden too great to bear, he with a friend repaired to a distance from the road, and there, kneeling, he gave himself to Christ. Soon after he joined the M. E. Church, remaining a consistent and worthy member of the same until his death.

He was married to Mary Ann Vinton in 1845, who with him enjoyed the fellowship of a Father's love. Mr. Brown was for years a class-leader, and delighted in Christian service. He was a true citizen, honest and upright, a good husband, an affectionate father, a faithful friend.

Though his years were lengthened out, and many of the loved ones had passed on before, yet patiently amid the sufferings of age he waited the Lord's time. It came at length, the long pilgrimage was over, and joyfully he laid down his staff and went out toward immortality's land.

DANA COTTON.

More.—Susan Keith More was born at Mendon, Mass., and at night upon 75 years of age passed peacefully to her rest from Springfield, Mass., March 8, 1896.

Her husband, Thomas More, to whom she was united Nov. 12, 1845, had preceded her into the spirit land by about five years. Their wedded life was passed in Springfield, and Mrs. More enjoyed the distinction for some time before her death of having been a member of Trinity Church for a longer period than any one else connected with it. For more than fifty years she had walked humbly and faithfully as a Christian before the members and ministers of that church, always commanding respect, ever ready with the good word and the good deed, devoted to her family, and yet not restricting her activities to the home circle, but making herself a burden-bearer for the neighborhood and a helper, always kind and prompt, to all whom she could reach. From her parents, Jonathan and Sally Page Keith, she inherited a strong frame and a decided tendency to practical godliness, and it was this combination which made her pre-eminent all her life through as a worker. Few women have better deserved the commendation, "She hath done what she could."

Great and constant was her love for the sanctuary, and very fitting did it seem, not only that she should die on Sunday, but that her spirit should pass at the hour of the morning service. She was happy, too, in having with her to the last the three surviving children, and most happy were they in catching from lips that could speak but few words a last and distinct assurance that all was well with her.

Mr. and Mrs. More were sturdy, frugal folk, and hence it comes to pass that there is an estate left by this godly woman; but her best legacy to her children is the memory of what she was, and to the church her best legacy is them. W. W. More is a trustee of Trinity, and Mrs. W. R. Price is active in all good work in the same church, while George W., the other son, is identified actively with St. John's Church, Brooklyn.

HENRY TUCKLEY.

Plummer.—Isaac Plummer was born in Topsham, Me., Dec. 7, 1829, and died in Brunswick, Me., March 5, 1896, aged 66 years and 3 months.

In early life Mr. Plummer gave his heart to God, when living in Bowdoinham and serving as clerk in the store of Mr. Robert F. Carr. He had impressions of being called to preach. Others, too, thought he ought to preach. His general demeanor, uniform meekness of spirit, and his talent seemed to point in that direction, but Providence directed otherwise. Faithful in business, he gained the confidence of his employers, whether in Bowdoinham or Brunswick. To this latter place he removed thirty-eight years ago, and entered the dry goods store of the late Daniel Elliot. Here he served faithfully for seven years, after which he went into business for himself, and was prospered in his undertakings.

It was soon found that his talent for affairs warranted his being appointed to office of public trust. He was elected representative of the town and served in that capacity in the legislature at Augusta, 1889-91. At the time of his last sickness he was serving as municipal judge, and evinced rare ability for the office.

In the year 1855 he was joined in marriage

with Miss Frances A. Merrow, of Bowdoinham. She and two daughters survive him, feeling deeply their loss. Their son Marcellus, a young man of much promise and the hope of the parents, died about eight years ago. They felt the blow severely. The death of this only son left a wound which the balm of the years failed to heal.

In the church Mr. Plummer was a very useful member. Converted at the Methodist altar, he maintained to the close of life his love for Methodist doctrine and discipline and the itinerancy. Here, too, his ability was called into requisition. His aptness to teach, to lead, and to advise was marked and successful as teacher and superintendent in the Sunday-school, as class-leader, steward, and trustee. From continually increasing bodily indisposition and weakness, of later years he was unable to attend as regularly as was his wont the service of the church; nor could he perform the duties of office with his accustomed assiduity and vigor. Still his interest in all that pertained to the prosperity of the church never abated. This was especially apparent in his connection with the camp-ground at Richmond. For years he had served as chairman of the executive committee, and stood to his post when the courage of others failed; and largely through his courage, patience, and decision the meetings and interests of the Association were kept from collapse.

His life of continued and successful labor came to a close from a stroke of paralysis. He lingered a few days, retaining consciousness to the last and recognizing his family and friends. Their sadness and the pain of parting were alleviated by a radiance and smile which they thought heavenly settling upon his countenance, and he was gone, ever to live in the smile of his Lord.

W. S. J.

Gould.—In Camden, Maine, March 11, 1896, Mrs. Elizabeth J. Gould, wife of the late Ephraim W. Gould, finished her earthly life in the blessed assurance of a mansion in heaven.

Because of rapidly declining health, this event had for months been anticipated. Nine years she had been ill, disabled by a stroke of paralysis. With an unclouded mind, possessing a positive faith, with no repining, she endured these weary years of suffering. Six of her seven children and four of her sisters were present to receive her farewell blessing and to soothe her departure.

She was born in Camden in 1822, where she was married and spent her life except for occasional visits to friends in Massachusetts. She was a quiet, unobtrusive woman, yet possessed many excellent qualities of character which endeared her to her friends and neighbors. Until the time of severe illness she was active in all good works. For eighteen years she was an earnest worker in the W. O. T. U., and for forty-two years a loyal and devoted member of the Methodist Episcopal Church.

Especially was she beloved by the members of her family, upon whom she bestowed her ardent affection, ever gladly sacrificing for their happiness and welfare.

G. G. W.

Bottomly.—Mary E. Bottomly was born in England, in April, 1824. She came to America in 1835, and lived at Southbridge, Mass. In 1851 she was married to Joseph Bottomly, and removed to Cherry Valley, Mass., where she died at her home, March 11, 1896.

She was converted to God in childhood, and at an early age joined the Methodist Episcopal Church, in which she lived a devoted and useful member till her death. She was always in her place in the house of worship, and was often heard to testify of her love for her Saviour. Shortly before her departure, in one of the last prayer-meetings she attended, she spoke with fervor of her hope of heaven.

Kind and gentle toward all, devoted to her duties, she lived a beautiful Christian life, and passed away in peace and triumph. To her death was only a transition into a glorious life. An aged brother is left to mourn, but not as those who have no hope, for "blessed are the dead which die in the Lord." G. R. GROSS.

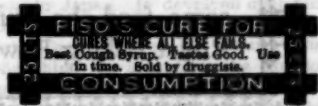
Simonds.—Sarah Woodcock Simonds was born in Phillipston, Mass., Dec. 31, 1821, and died March 14, 1896.

Her father and mother were among the early Methodists of that town. Young Sarah joined the Methodist Episcopal Church while yet a child. Thenceforward her life shone for the Master. For more than sixty years she bore a consistent testimony to the saving grace of her Lord. At the age of twenty Miss Woodcock was united in marriage with Mr. Albert G. Simonds. He was also a Methodist, and for thirty years they lived in united service for their Lord and His church. Mr. Simonds enlisted in the army during the war of the Rebellion. He returned home broken in health, and twenty-five years ago left his wife a widow. Nine children were born to them, seven of whom—four sons and three daughters—are living.

Most of Mrs. Simonds' life was spent in Athol, where she and her husband are remembered for their faithful and substantial service in the church. A few years ago Mrs. Simonds removed to Amherst and transferred her membership to the church in that town; but much of her time was spent with her sons in Westminister and with her daughter, Mrs. George G. Gregory, in Gardner. Her health had been gradually weakening for four years and she declined more rapidly during the past few months. Her last sickness was in the home of Mrs. Gregory. Her children and sister cared for her most tenderly, and she was happy in their love to the last. Her trust in the Saviour was never shaken, and she was always cheerful even in the midst of great suffering.

Mrs. Simonds was very intelligent in religious matters. She read her Bible constantly and kept abreast of all the movements of the church. From her childhood to her death she read Zion's Herald with increasing zest. The writer had the privilege of calling upon her several times last winter. It was always a benediction to him. The last time he saw her, and not long before her departure, she declared her readiness to go or stay as her Master should will, saying, "For me to live is Christ, to die will be gain." The last words her attentive daughter caught from her lips as she was passing into eternity were these: "How refreshing to the soul!" Truly of her it may be said, "Her children rise up and call her blessed." "She rests from her labors." Her works follow her.

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New England Conference.

(Continued from Page 14.)

J. Candlin, that we proceed to take the vote without further debate.

The secretary then called the roll and the members recorded their votes on the first proposed amendment, by which a portion of the second restrictive rule would read "nor of more than two lay delegates for an Annual Conference, and said delegates must be male members." The vote was as follows: Yes, 4; no, 114; declining to vote, 54.

The vote on the "Baltimore-Colorado proposition," so to change the rule that it will read, "and said delegates may be men or women," was 120 in favor, 10 against.

The vote on changing the ratio of representation from one in 45 to one in 66 was 110 for, 10 against.

Adjourned shortly before 1 o'clock.

Conference convened at 2.30 P. M., D. H. Ellis in the chair.

Resolutions relative to the Armenian atrocities, offered by N. T. Whitaker, were adopted without debate.

On nomination of N. T. Whitaker, W. N. Brodbeck, W. R. Clark, and Mrs. J. R. Cushing were elected the committee of the Board of Deacons for three years.

Reports were presented by G. M. Smiley for the Tract committee; by L. B. Bates for the Seamen's Aid Society; and by the same for the Presbytery's Aid Society—all of which were adopted.

A petition looking to the popular election of trustees and stewards, presented by J. D. Pickles, was adopted.

The hour appointed for the Memorial services having arrived, a hymn was sung, prayer was offered by John H. Mansfield, and memoirs were presented as follows: For W. W. Colburn, by W. J. Hambleton; for George Hewes, by Charles Nicklin; for William Gordon, by David Sherman; for Charles A. Merrill, by W. G. Richardson; for Mrs. W. T. Worth, by Wm. N. Brodbeck; for Mrs. G. R. Bates, by R. H. Howard; for Mrs. George M. Steele, by W. F. Warren; for Mrs. J. W. Dabman, by George S. Chadbourne; for Mrs. A. A. Cook, by W. C. Townsend. Mrs. C. L. Eastman had requested that no formal memoir be read, and for that reason only none was presented. Request was made that Rev. F. H. Wheeler prepare a memoir of Mrs. Rev.

Randall Mitchell; and that a memoir be prepared for Mrs. George Hetherland.

Alfred Woods presented the report of the committee on Prisoners and Prisons, which was adopted.

A resolution presented by S. L. Gracey endorsing the proposed International Court of Arbitration was unanimously adopted.

Geo. S. Chadbourne read the report of the committee on ZION'S HERALD, which had been remanded for change in some particulars; and some slight modifications rendered it entirely acceptable.

Reports were accepted as follows: On the Epworth League, by C. E. Davis; on the Sustentation Fund Society, by W. E. Meredith; on the committee to nominate officers of Conference Societies, by E. Higgins; and all were, on motion, adopted.

Nils Eagle requested and received endorsement of a paper published in the interests of Swedish Methodism.

Adjourned about 5.45.

In anticipation of the reading of the appointments, a large number of people were in the church when, at 7.30, Geo. S. Chadbourne, by appointment of the Bishop, called the Conference to order.

G. A. Phinney presented the report of the committee on Temperance, and M. T. Curnick that of the committee on the Observance of the Lord's Day, and these were adopted, as was also that of the Conference Missionary Society, presented by James Mudge, recommending immediate collections for the "Sandford Hunt Memorial Fund."

The Conference also adopted the reports of committees on State of the Church, presented by W. I. Haven; on Political Romanism, read by N. T. Whitaker; of the Sunday-school, by Geo. S. Chadbourne; of the committee on Education, by A. A. Wright.

Request was made that certain brethren, receiving appointments other than to pastoral charges, receive the same appointments as last year. Also that C. A. Littlefield be appointed superintendent of the Boston Missionary and Church Extension Society.

The relation of T. W. Bishop was changed from effective to supernumerary; also that of Daniel Richards and I. H. Packard. The relation of T. B. Smith, changed earlier in the session from supernumerary to effective, was again changed to supernumerary.

G. C. Osgood also received a supernumerary relation.

Opportunity to vote being given those who had not voted on the constitutional amendments, the total result for the day was announced as follows: On the first constitutional amendment: Yes, 4; no, 121; declined to vote, 54. On the second (Baltimore-Colorado): Yes, 120; no, 11. On the third (ratio of representation): Yes, 120; no, 10.

Dr. J. C. Breckinridge, superintendent of the Brooklyn Hospital, presented the interests of that institution.

The report of the Conference treasurer, given in abstract, was adopted.

Jos. H. Mansfield reported the distribution of the money received from the parent Missionary Society—\$5,000 for Swedish work; \$300 for Portuguese; \$200 for Norwegian and Danish; \$637 for French work; \$1,167 for Italian work.

Transfers were announced as follows: S. L. Carlander from the New York East Conference; W. W. Ramsey to the Philadelphia Conference; Konrad B. Hartwig to the New England Southern Conference; Charles Paulson from the New England Southern Conference.

A resolution presented by W. T. Worth, calling for a restoration of the time limit to three years, was lost by a count vote of 78 to 85. The resolution had provided for exceptional cases beyond three years; "five years" was now substituted for "three years," and, as thus amended, the resolution passed.

The Bureau of Conference Sessions reported through Mrs. W. H. Hutchinson, of Lynn. Their report was accepted; and as the terms of W. H. Hutchinson and Geo. S. Chadbourne as members of the Bureau had expired, they were re-elected.

A resolution was offered by T. C. Martin, calling for the publication of a manual of our benevolences. Adopted.

W. B. Newhall presented a memorial calling for recognition, in the Conference courses of study, of studies pursued and passed in institutions of the church. Adopted.

The statistical secretary read his report, which was adopted.

On motion of L. B. Bates, by a rising vote, the Conference unanimously adopted a resolution of appreciation of the Bishop's presidency over the Conference. Also, on motion of the same, the customary votes of thanks.

J. O. Knowles presented nominations for triers of appeals; for district boards of church location; committees of examination; Conference board of church extension.

A hymn was sung, the appointments were read, and the Conference adjourned with the benediction.

The following are the appointments:—

SOUTH DISTRICT.

J. H. MANSFIELD, Presiding Elder.

Boston—Alston, Jesse Wagner; Appleton Church, supplied by E. E. Ayer; Baker Memorial, F. N. Upham; Bethany Church, C. E. Chandler; Bromfield Street, L. B. Bates; City Point, W. A. Wood; Dorchester Church, John Galbraith; Dorchester Street, A. H. Nazarian; Egleston Square, C. H. Mansford; First Church, C. L. Goodell; Forest Hills, supplied by G. B. Dean; Highland Church, G. H. Perkins; Italian Church, Gaetano Conte; Jamaica Plain, First Church, U. A. Shatto; Jamaica Plain, St. Andrew's, A. W. L. Nelson; Mattapan, W. A. Mayo; Morgan Chapel, E. J. Helms; Mt. Bowdoin, supplied by E. J. McAllister; North End Mission, to be supplied; Parkman St., Samuel Jackson; People's Temple, J. B. Brady; Revere Street, supplied by A. H. Seales; St. John's, W. T. Perrin; Stanton Avenue, J. P. Kennedy; Tremont Street, J. D. Pickles; West Roxbury, supplied by A. C. Holt; Winthrop Street, E. M. Taylor; Brookline, W. I. Haven; Cherry Valley, G. B. Grose; Dedham, L. P. Cushman; East Douglas, P. R. Stratton; Franklin, W. B. Jagger; Highlandville, B. J. Johnson; Holliston, C. W. Wilder; Hopkinton, T. C. Martin; Hyde Park, F. T. Fomeroy; Leicester, to be supplied; Milford, G. M. Smiley; Millbury, J. H. Humphrey; North Grafton, to be supplied; Norwood, supplied by J. W. Powell; Oxford, F. A. Everett; Plainville, N. M. Eaton; Quincy—Atlantic, supplied by I. E. Price; West Quincy, supplied by A. A. Brown; Wollaston, S. C. Cary; Shrewsbury, J. E. Waterhouse; Southville, to be supplied; South Walpole, S. H. Noon; Upton, H. G. Butler; Uxbridge, Arthur Dechman; Walpole, supplied by H. G. Turner; Webster, G. H. Cheney; Westboro, Putnam Webster; West Medway, G. W. Coon; Whitinsville, J. H. Thompson; Worcester—Coral Street, H. P. Rankin; French Mission, supplied by N. W. Deveneau; Grace Church, W. J. Thompson; Lakeview, to be supplied; Laurel Street, G. W. Mansfield; Park

Avenue, to be supplied; Trinity, R. F. Holway; Webster Square, L. W. Adams.

Swedish—Boston, Henry Hanson. East Boston and Cambridge, Charles Paulson. Gardner, J. G. Nelson. Lowell, Hilmer Larson. Lynn, Otto Anderson. Maplewood, C. J. Wigen. Quincy (St. Paul's), Svante Swenson. Rockport, J. W. Haggman. Worcester—Swedish First, H. E. Whymann; Swedish Second, Nils Eagle and Victor Witting.

Alonso Sanderson, Superintendent Worcester City Missions; member of Park Avenue quarterly conference.

W. F. Warren, President Boston University; member of Tremont St. quarterly conference.

S. F. Upham, Professor in Drew Theological Seminary; member of First Church quarterly conference.

V. A. Cooper, Superintendent New England Home for Little Wanderers; member Winthrop Street quarterly conference.

J. C. Ferguson, missionary in Central China Mission.

Daniel Steele, Instructor in New England Deaconess Training School; member of Dorchester Church quarterly conference.

Alfred Noon, Secretary Massachusetts Total Abstinence Society; member of Bethany Church, Boston, quarterly conference.

George L. Smith, Captain of the Boston Port and Seamen's Aid Society; member of Meridian Street quarterly conference.

J. W. Lindsey, Emeritus Professor Boston University; member Bromfield Street quarterly conference.

B. H. Walker, Professor in Folis Mission Institute, Herkimer, N. Y.; member of First Church, Boston, quarterly conference.

G. A. Crawford, Chaplain U. S. Navy; member of First Church, Boston, quarterly conference.

NORTH DISTRICT.

G. F. EATON, Presiding Elder.

Ashland, J. A. Day. Ayer, to be supplied. Berlin, supplied by R. K. Smith. Boston—Monument Square, J. W. Higgins; Trinity, W. N. Brodbeck. Cambridge—Epworth Church, C. F. Rice; Grace Church, G. A. Phinney; Harvard Street, George Skeates; Trinity, W. N. Richardson. Clinton, H. H. Paine. Cohasset, M. E. Wright. Concord (Norwegian and Danish), J. P. Anderson. East Pepperell, G. E. Sanderson. Fitchburg—First Church, N. T. Whitaker; West Fitchburg, B. F. Kingsley. Graniteville, A. J. Hall. Hudson, D. H. Ellis. Loomister, J. F. Allen. Lowell—Central Church, C. M. Hall; Highlands, James Mudge; St. Paul's, F. K. Stratton; Worthen Street, E. T. Curnick. Lunenburg, W. H. Adams. Marlboro, A. P. Sharp. Maynard, I. A. Mesier. Natick (Fisk Memorial), Edward Higgins. Newton—Auburndale, G. H. Talmage; Newton, Dillon Bronson; Newton Centre, Luther Freeman; Newton Highlands, Arthur Bonner; Newton Lower Falls, O. R. Miller; Newton Upper Falls, Nathaniel Fellows; Newtonville, F. E. Hamilton. Oakdale, R. H. Howard. Princeton, to be supplied. Rockbottom, G. O. Crosby. Saxonville, John Peterson. Somerville—Broadway, W. J. Heath; First Church, G. S. Butters; Flint Street, R. L. Greene; Park Avenue, Garrett Beekman. South Framingham, Alfred Woods. Sudbury, W. G. Seaman. Townsend, L. A. Nies. Waltham—First Church, W. E. Knox; Emmanuel, Elias Dodge. Watertown, U. W. Hutchinson. West Chelmsford, F. J. McConnell. Weston, E. H. Tunnicliffe. Winchester, C. E. Spaulding. Woburn, A. M. Osgood.

Henry Lumma, Professor Lawrence University, Appleton, Wis.; member of First Church, Somerville, quarterly conference.

A. A. Wright, Dean Boston Correspondence School; member of Auburndale quarterly conference.

Charles Parkhurst, Editor ZION'S HERALD; member of First Church, Somerville, quarterly conference.

W. E. Huntington, Dean College of Liberal Arts, Boston University; member of Newton Centre quarterly conference.

G. M. Steele, Instructor Lasell Seminary; member Auburndale quarterly conference.

C. A. Littlefield, Superintendent of Boston City Missions and Church Extension Society; member of Watertown quarterly conference.

C. E. Holmes, left without appointment to attend one of our schools.

EAST DISTRICT.

J. O. KNOWLES, Presiding Elder.

Ballardvale, supplied by V. E. Hills. Beverly, W. A. Thurston. Boston—Meridian Street, L. W. Staples; Orient Heights, J. P. Chadbourne; Saratoga Street, Frederick Woods. Bradford, F. M. Estes. Byfield, W. J. Pomfret. Chelsea—Mount Bellingham, Edwin Hitchcock; Walnut Street, G. L. Collyer. Danvers, Tapleyville, W. F. Lawford. Essex and Hamilton, supplied by Joseph Simpson. Everett, W. H. Meredith. Gloucester—Bay View, supplied by M. G. Prescott; East Gloucester, supplied by

G. H. Rogers; Prospect Street, H. L. Wriston; Riverdale, J. F. Meers. Groveland, supplied by J. E. Houlgate. Ipswich, G. F. Durgin. Lawrence, Parker Street, S. B. Sweetser. Lynn—Boston Street, W. H. Thomas; Broadway, E. H. Thrasher; First Church, C. E. Davis; Highlands, supplied by J. M. Reeder; Lakeview, supplied by G. D. Stanley; Maple Street, E. E. Small; St. Luke's, William Full; St. Paul's, W. T. Worth; South Street, S. L. Gracey; Trinity, W. W. Baldwin. Malden—Belmont Church, G. H. Clarke; Centre Church, E. H. Hughes; Faulkner Church, R. P. Walker; Linden Church, E. V. Hinchliffe; Maplewood Church, J. R. Cushing. Marblehead, Hugh Montgomery. Medford—First Church, Alexander Dight; Trinity Church, W. M. Cassidy; Wellington, supplied by W. I. Shattuck. Melrose, L. M. Leonard. Middleton, supplied by E. E. Lavalette. Newburyport—People's Church, J. W. Ward; Washington Street, J. H. Stubbs. North Andover, William Wignall. North Reading, supplied by W. E. Hopkins. Peabody, C. H. Stackpole. Reading, S. A. Bragg. Revere, supplied by C. A. Bowen. Rockport, Joseph Candlin. Salem—Lafayette Street, G. S. Chadbourne; Wesley Church, F. H. Knight. Saugus—Centre Church, supplied by D. C. Grover; Cliftondale, supplied by L. C. Clark; Dorr Memorial, to be supplied; East Saugus, M. B. Frazer; Stoneham, J. H. Pillsbury. South Scituate, A. C. Skinner. Topsham, supplied by I. N. Mellich. Wakefield, H. Herick. Wilmington, supplied by Eliza Grant. Winthrop, C. W. Blackett.

W. O. Holway, Chaplain U. S. Navy; member of Mt. Bellingham, Chelsea, quarterly conference.

J. W. F. Barnes, Chaplain Massachusetts State Prison; member of Malden Centre quarterly conference.

C. L. Eastman, Chaplain Immigrants' Home, East Boston; member of Meridian Street quarterly conference.

W. B. Toumin, Chaplain Deer Island; member of Malden Centre quarterly conference.

J. W. Hamilton, Corresponding Secretary of the Freedmen's Aid and Southern Education Society; member of Saratoga St., East Boston, quarterly conference.

C. I. Mills, Missionary in New Mexico.

WEST DISTRICT.

E. R. THORNDIKE, Presiding Elder.

Amherst, A. L. Squier. Ashburnham, A. W. Baird. Athol, John H. Mansfield. Barre, C. E. Sherman. Belchertown and Dwight, supplied by G. W. Locke. Bernardston and Gill, supplied by J. H. Long. Blandford and Russell, supplied by John Mason. Bondville, R. E. Smith. Brookfield, J. R. Chaffee. Charlestown Circuit, supplied by W. T. Miller. Chariton City, E. A. Howard. Chester, supplied by Albert Beal. Chicopee—Central Church, R. E. Blaise; Chicopee Falls, W. C. Townsend. Colrain, supplied by W. H. Prescott. Conway, J. P. West. Easthampton, F. H. Ellis. East Longmeadow, supplied by E. C. Brigham. East Templeton and Phillipston, supplied by William Longnecker. Enfield, William Ferguson. Feeding Hills, supplied by C. P. Ketchen. Florence, W. H. Dockham. Gardner, L. P. Causey. Greenfield, Jerome Wood. Hampden and Glendale, supplied by J. H. Bennett. Holyoke—Appleton St., N. B. Fisk; Highlands, F. J. Hale. Hubbardston, Wesley Wiggins. Leyden and East Colrain, supplied by W. T. Hale. Ludlow Centre, supplied by G. W. Clarke. Mittineague, H. B. King. Monson, W. H. Marble. Northampton, W. F. Stewart. North Brookfield, Charles Nicklin. North Dana, North Prescott and Look's Village, supplied by F. H. Wheeler. Orange and South Athol, H. G. Buckingham. Pelham and North Amherst, supplied by E. B. Marshall. Savoy Circuit, supplied by E. P. Harper. Shelburne Falls, H. G. Alley. Southampton, E. E. Abercrombie. Southbridge, C. H. Walters. South Deerfield, supplied by John Porter. South Hadley Falls, I. S. Yerks. Southwick, supplied by C. A. Pickett. South and West Worthington, supplied by G. E. Taylor. Spencer, G. W. Simonsen. Springfield—Asbury First, Charles Tilton; Brightwood Church, supplied by L. E. Bell; First Swedish, Peter Frost; Grace Church, E. P. Herick; St. Luke's, W. G. Richardson; State Street, T. C. Watkins; Trinity, Henry Tuckley. Wales, supplied by G. L. Camp. Ware, J. W. Fulton. Warren—First Church, A. R. Nichols; West Warren, supplied by N. L. Porter. West Brookfield supplied by A. B. Gifford. Westfield—First Church, L. H. Dorchester; West Parish and Granville, James Sutherland. West Springfield, E. S. East. Wilbraham, Fayette Nichols. Williamsburg, supplied by J. A. Betcher. Winchendon, E. A. Smith.

Benjamin Gill, Professor in State College, Pa.; member of Wilbraham quarterly conference.

W. R. Newhall, Principal Wesleyan Academy; member of Wilbraham quarterly conference.

Joseph Scott, Chaplain Springfield Almshouse; member of Trinity quarterly conference.

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